

SRIMAD BHAGAVATA

CONDENSED
IN THE POET'S OWN WORDS

കേരള സാഹിത്യ
അക്കാദമി
TEXT IN DEVANAGARI AND
ENGLISH TRANSLATION



G. A. NATESAN & CO., MADRAS

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SRIMAD BHAGAVATA

CONDENSED IN THE POET'S OWN WORDS

BY

PANDIT A. M. SRINIVASACHARIAR

TRANSLATED

BY

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FOREWORD

BY

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FOREWORD

[T has been the ambition of Mr. G. A. Natesan to popularise the three most important poems in the sacred literature of India by bringing out abridgments of the original Sanskrit texts with an English translation. He first brought out an abridgment of Valmiki's Ramayana, the most famous Kavya in the classical literature of India. This was immediately followed by the abridgment of the Mahabharata, the greatest Itihasa. His latest venture is the abridgment of the Srimad Bhagavata which may be justly described as the greatest and most popular of the Puranas. Every Purana has necessarily to deal with a certain number of topics according to traditional conventions, and the manner of treatment of these topics is more or less on similar lines. But each Purana is further intended to serve a special purpose. The Puranas generally contain a strange medley of fables and fairy tales, philosophy and religion, myth and legend. It is not easy for a Western reader to appreciate the teaching and value of our Puranas without a knowledge of the methods employed by the ancient

Indian sages for inculcating the principles of ethics or the tenets of religion. The Bhagavata shares the defects of Puranas generally. It is full of incredible stories and miracles, and embodies divergent philosophical doctrines, divers cults, stories intended to exalt some particular incarnation or manifestation of the Deity and stories which do not hesitate to attribute faults of character to God or which may appear to the reader to have an immoral tendency. It is not free from the bias of sectarianism. Its literary merit is not uniform and is so uneven in substance and in style that we may reasonably suspect many interpolations and the work of more hands than one. The style is often harsh and rugged, involving highly artificial combinations of words. It has got its peculiar terminology. In this respect it compares unfavourably with the Ramayana. In spite of these defects, the Bhagavata has acquired a wonderful hold upon the minds of Hindus. It has a fascination even for the minds of those who, like myself, are keenly alive to its defects.

What is the secret of the appeal that the Bhagavata makes even to the mind of the educated Hindu? The main theme of the Bhagavata is the importance of Haribhakti or devotion to God, especially in His manifestation as Krishna. It is generally said that the Bhagavata is par excellence the Purana which emphasises the value of Bhakti

(devotion) and Virakti (detachment). Attractive stories are a vehicle employed by the Hindu sages for teaching morality and religion. The author of the Bhagavata has largely availed himself of this method.

The sage Vyasa who had edited the Vedas and composed the Mahabharata did not attain serenity or happiness in spite of the completion of his labours and his immersion in philosophy and religion. If there was any philosopher who could have appreciated the truth of the Vedanta philosophy and enjoyed intimacy with the formless Absolute (Nirguna Brahman), it was Vyasa. He was told by Narada that he could attain peace of mind and happiness only by dwelling upon the incarnations of Lord Vasudeva and singing his glory.

The stories of the Deity and His miraculous intervention to help His votaries often read like fairy tales. They are not, however, accepted by the thoughtful at their face value. It is pointed out by Sri Sankaracharya that the object of myth and legend in the Vedas is merely to lure the mind to the truths of religion. The stories are treated as mere Arthavada (eulogistic) and not as facts. If, notwithstanding the progress of knowledge, educated people still listen with delight to these stories, it is because even they have not outgrown the credulity of childhood. What appeals

to the childhood of the human race appeals even to grown-up individuals in civilised societies. Bernard Shaw has remarked that there is evidence for a law of conservation of credulity. Our appetite for the marvellous still persists in the hidden recesses of the mind. Stories of miracles are to be found in the Bible and in the literature of most religions. It is these defects which first strike the superficial observer who is unable to separate the pearls of truth and wisdom from the shells in which they are imbedded. Macaulay made fun of the history and geography of the Hindus, "of history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made up of seas of treacle and seas of butter". But no educated Hindu takes these descriptions for history or geography.

Dismissing these stories as intended for the entertainment of undeveloped minds, we find in the Bhagavata the highest truths of religion and philosophy and the highest principles of ethics expounded in appropriate language. The lilt of the verse in the Bhagavata has a peculiar charm of its own; it varies with the occasion as it is gay or grave, from the lighter and swift-moving measure of the madrigal and the pastoral song to the slow and solemn measure of the hymn. There

is a solemnity and grandeur in the devotional songs which attunes the mind to the high theme. It is a poem to suit different modes and emotions, the mood of adoration or worship, of sorrow or joy, of peace and tranquillity, of discontent with the things of the world and a desire for freedom from its trammels, of humility and regret over wasted opportunities for salvation, of perplexity about the mysteries of the universe and the ways of God or of passionate yearning for union with God. While the Western mind prefers to contemplate God in the role of a law-giver, a judge or a friend, the Hindu mind prefers to dwell upon the conception of God in His incarnation as a child, a son, a lover, a hero, a guide and counsellor, a protector of the oppressed and the humble and the pure in heart, and a saviour. This is the secret of the special charm of the Krishna Avatara.

The virtues ascribed by the author to the Deity may sometimes appear to be carried to extremes. Like the God of the Israelites, the God of the Hindus is described as partial to the Devas or Suras who are His chosen people. This favouritism is unaccountable in view of the fact that the Gods or Suras are, like the Gods of Greek antiquity, not patterns of morality, and the Asuras or Titans are very often superior to the Gods in courage, chivalry,

character and religious devotion. The moral superiority of the Asuras is conspicuous in the case of Vritra, Prahlada and Bali, whose character stands out in shining contrast to that of Indra, the ruler of the Devas. One plausible explanation which occurs to me is that God has been often depicted in the Puranas as a tribal God, and the partiality shown towards the Devas is consistent with this character. The unwilling testimony borne by the Puranas to the character of some of the Asuras is strange and calls for an explanation. The Asuras and Suras were agnatic relations, and the Asuras, who were the Gods of the ancient Iranians, represented the heroes of the Iranian branch of the Indo-Aryan family from which the Aryans of India separated when they trekked towards India.

The protection of servants, dependants and votaries is an obligation and a virtue. Krishna exhibits a most touching solicitude for the inviolability of the troth of his Bhaktas even at the sacrifice sometimes of his own. One circumstance which must never be lost sight of in our appraisal of the characters and events depicted in the Puranas or, for the matter of that, any work of past history, is that they reflect the conditions of the society in which the authors lived and

the beliefs and ethical standards current at the time.

The scale of ethical and religious values is no doubt liable to change in course of time, but the development of morality and religion had attained such a height in ancient India that it is doubtful whether humanity has made any great progress in these spheres.

It is often popularly supposed that idolatry is favoured or enjoined by the Hindu religion. While Hinduism permits the worship of idols, it is only a concession to the ignorant who are incapable of rising to abstract conceptions and the higher forms of religious belief. It is recognised and allowed only as the lowest rung of the devotional ladder. But when the mind is educated and becomes capable of concentration, abstraction and meditation, the worshipper is gradually led on to the highest truths of religion. The Bhagavata recognises the principle of relativity and its spiritual prescriptions are adjusted to the different stages of individual development.

I have already referred to the tendency of our moralists and religious teachers to emphasise the value of the particular truths which they wish to impress on the mind by recourse to exaggeration. The importance of obedience to the father is illustrated by the story of Parasurama who killed

even his mother at the bidding of his father. The banishment of Sita to the forest is intended to illustrate the obligation of the sovereign to sacrifice his own personal happiness for the purpose of avoiding even the slightest breath of scandal against the throne. The value of the invocation of the Deity and the repetition of His name as a means of leading the mind to the thought of God and concentration upon the idea of God is illustrated by the extravagant story of Ajamila who was saved after a life of libertinism by pronouncing the name of Narayana. The human wish for longevity which often expresses itself in the longing for eternity is illustrated in the story of an ancient king Bharata who is said to have lived for ten million years. The slaughter of Kshatriyas by Parasurama must be interpreted not as a wanton act of revenge, but as an attempt to crush the growing militarism and aggressiveness of the warrior caste.

The amours of Krishna have often proved a stumbling-block to the faithful and have furnished a handle to the critics of Hinduism. Several explanations have been attempted and the author of the Bhagavata himself raises the question and suggests an explanation that super-men are not to be judged by the standards of ordinary humanity. Many interesting

questions are raised by this riddle. Are the incidents historical facts or were they merely the outcome of the luxuriance of the poet's voluptuous imagination? One circumstance which may throw light in forming an opinion upon this question is that Krishna has always been depicted in the Bhagavata as an incarnation in which he asserted and manifested his omnipotence and other divine attributes from time to time. He often declared himself to be divine and was believed by his kinsmen and followers to be divine. When the sage Narada wished to find out how Krishna could lead a happy married life with his 16,000 wives, he visited their mansions and found Krishna in every one of their homes. We must interpret the story and judge of the characters with due regard to the setting of the story and its milieu. Even the Gopis who ardently loved him addressed him as being not the son of a Gopi, but as the divinity residing in the hearts of all persons, who had taken a human form for the protection of the world. They idolised him as the Paramatman in the flesh.

Hinduism often depicts God as the creator, preserver and destroyer of the universe. He is often identified with relentless time or fate. He is represented in the Bhagavata as having become incarnate as Krishna to reduce

the over-population of the world. War was one of the well-known means by which the evil of over-population was rectified in the world. When the author of the Bhagavata describes Krishna as assuming responsibility for the drunken brawls and mutual slaughter of the turbulent Yadavas, he is simply identified with the evolutionary process of the world. The story is also intended to emphasise the evils of addiction to liquor.

The value of the Bhagavata to the devout consists not so much in the stories and legends with which it abounds or in the charming lyrics or in the beauty of its poetic descriptions or in the portrayal of human nature with its intense human interest, but in its exposition of the main theme of the book. The essential truths which it emphasises again and again are the imperishability of the soul, the goodness, power and helpfulness of God and the attainment of salvation by the method of Bhakti. The path of Bhakti or devotion has sometimes been misrepresented by hostile critics. The true spirit of religion implies the adoration and love of God and the desire for union with God. The highest conception of bliss is not, according to the Hindu mind, mere prostration and service at the foot of the Almighty, but a loving union with Him. The salvation may take the shape of Salokya,

Sarupya or Sayujya. In emphasising Bhakti as a method of salvation, the Bhagavata does not fail to lay stress on the need for the service and love of humanity, nay of all living beings. There are innumerable passages dwelling upon the importance of identifying oneself with all humanity. It is sufficient to quote one of the many passages in which goodness is defined :

कृपालुरकृतद्रोहः तितिक्षुः सर्वदेहिनाम् ।

सत्यसाराऽनवद्यात्मा समः सर्वोपकारकः ॥

कामैरहतधीर्दान्ता मृदुः शुचिरकिञ्चनः ।

अमानो मानदः कल्पः मैत्रः कारुणिकः कविः ॥

धर्मान् संत्यज्य यः सर्वान् मां भजेत स सत्तमः ॥

No other work in the Hindu religious literature has made a more careful study of the psychology of Bhakti. The man who truly loves God cannot possibly go astray.

Mr. Natesan's object in publishing this abridgment of the Bhagavata is laudable. In making the selections from such a voluminous work, he has followed a principle of his own. His purpose is evidently to give some idea of all the Avatars described in the Bhagavata. To keep his book within the limits of space he has prescribed for himself he has cut out many passages of

great beauty, especially the hymns. Opinions may differ as to the portions of the original which should have been included or excluded. But this is to a great extent a matter for individual judgment and taste. I understand that it is his intention to follow up this book with an anthology of hymns in which I hope several of the hymns of the Bhagavata will find a place. Mr. Natesan has been fortunate in securing the services of Pandit A. M. Srinivasachari for the task of condensation and of Dr. V. Raghavan, a competent Sanskrit scholar, for the translation of the original text.

P. S. SIVASWAMY AIYER.



TRANSLATOR'S NOTE

THE Srimad Bhagavata was composed by Sage Vyasa at the instance of Sage Narada. This Purana, singing exclusively of the Lord's glories and of the greatness of Devotion to Him, Vyasa taught to his son, Suka. Suka recited the Bhagavata to King Parikshit, the grandson of the Pandavas, who had been cursed to death. Subsequently the Suta, or minstrel, named Ugrasravas, son of Romaharshana, recited this Bhagavata, as done by Vyasa to Suka and Suka to Parikshit, to Saunaka and other Brahmins and the sages assembled in the Naimisa forest during the session of the Sacrifice performed by Saunaka. The text proper, as narrated by Suka to Parikshit, is not given directly as Suka's narration. Almost every section is a narrative by some different person and this has made the structure of the Purana very involved. The text presented in this condensation is given as if it were all recited directly by Suka himself. The names of different persons to whom the different narratives are addressed are enclosed in square brackets as well as the addresses, by name or attribute, to King

Parikshit, made by Suka. These are left untranslated. In all these respects, the plan of the earlier publication, the Mahabharata, is followed.

As in the case of the Bharata, an index to the proper names occurring in the condensed text has been added. The reader is requested to refer to the index at the end of the Mahabharata also, since there are names common to these two works.

In preparing this English Translation, I have been, as before, helped by Professors K. A. Nilakanta Sastri and K. Swaminathan, and Mr. K. Balasubrahmaniam Ayyar, to whom I take this opportunity to render thanks.

V. RAGHAVAN.



PUBLISHER'S NOTE

FEW books in Sanskrit sacred literature appeal so much to the hearts of millions of Indians as the Ramayana, the Mahabharata and the Bhagavata. I feel most thankful that it has been given to me to present to the Public in rapid succession these precious compilations of the great triad wherein lie embedded all that is noble and inspiring in Hindu religion, philosophy and culture. Carefully compiled and translated into simple, readable English, these books will, in the words of a great Orientalist, "form a source of joy to the thorough knower of the epics as well as to the person who reads them for the first time, to the orthodox as much as to the modern, for youth as well as for riper age, for the Western reader as much as for the Eastern".

It only remains for me to express my profound gratitude to Sir Sivaswamy Aiyer—the finest embodiment of Eastern and Western culture—for his great kindness in writing the Foreword to this work.

Jan. 1937.

G. A. NATESAN.

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जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिन्नस्वराट्
तेन ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयां यत्र त्रिसर्गो मृषा
घाप्ता स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥

॥ श्रीः ॥

॥ श्रीमद् भागवतम् ॥

—:0:—

SRIMAD BHAGAVATA

—o—

॥ श्रीमद्भागवतावतारः ॥

GENESIS OF THE BHAGAVATA

—o—

नैमिशेऽनिमिषक्षेत्रे ऋषयश्शौनकादयः ।

सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥

In the divine region of (the forest of) Naimisa, Saunaka and other sages eagerly enquired this of Suta*, the minstrel, who was seated there (duly) honoured.

* Suta, son of Romaharshana, hence called Raumaharshani, is the reciter of this and the other Puranas to Saunaka and other sages.

त्वया खलु पुराणानि सेतिहासानि चानघ ।
 आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत ।
 तत्रतत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम् ।
 पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि ॥

“By you, O sinless soul, the Puranas with the legends of yore as well as the Institutes of Dharma have been studied and recited. In those various texts, O long-lived Suta, what has been determined by you, in straight interpretation, as the invariable good for men, that you must tell us.

‘यस्यावतारो भूतानां क्षेमाय च भवाय च ।
 तस्याख्याहि हरेर्धामन् अवतारकथाशुभाः ॥’

“O wise Suta, recite to us the auspicious stories of the incarnations of that Hari whose descent is for the welfare and prosperity of beings.”

इति संप्रश्नसंहृष्टः प्रवक्तुमुपचक्रमे ।

‘मुनयः साधु पृष्टोऽहं भवद्भिलोकमङ्गलम् ।
 यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति ॥

Rejoicing at this excellent inquiry, the Suta began to speak :

“Sages! well have I been asked by you that which is for the well-being of the world; for, of Krishna has this great enquiry been made, an enquiry by which the soul gets completely composed.

‘स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।

तस्मादेकेन मनसा भगवान् सात्त्वतां पतिः ।

श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा॥

“Indeed, that is the greatest Dharma for men, by which there shall be devotion for Hari. Therefore, single-minded, one must listen to (the story of) Lord Hari, sing of Him, contemplate and worship Him always.

‘वासुदेवपरा वेदाः वासुदेवपराः क्रियाः ॥

वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥

“It is Hari who is the import of the Vedas; it is Hari for whom all rituals are intended; it is Hari who is the object of all Dharmas; it is Hari who is the ultimate goal.

‘स एवेदं ससर्जाग्रे भगवानात्ममायया ॥

“It is that great Lord, who, by his own mystic power, created this universe at the beginning.

‘यथा ह्यवहितो वह्निर्दारुष्वेकस्वयोनिषु ।

नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥

“As the one fire lit in several pieces of wood which form its substratum appears manifold, even so does the one Being, the soul of the universe, appear manifold in the several beings.

‘अवतारा ह्यसंख्येया हरेस्सत्त्वनिधेर्द्विजाः ।

यथाविदासिनः कुल्याः सरसस्युस्सहस्रशः ॥

“Ye twice-born ! innumerable are the incarnations of Hari, the abode of power, even as there may be thousands of streamlets from an inexhaustible lake.

‘इदं भागवतं नाम पुराणं ब्रह्मसंमितम् ।

उत्तमश्लोकचरितं चकार भगवानृषिः ॥

“This Purana of the doings of the Lord of greatest renown, the well-known Bhagavata equal to the Vedas, the blessed sage Vyasa composed.

‘ तदिदं ब्राह्मयामास सुतमात्मवतां वरम् ।
 स तु संभ्रावयामास महाराजं परीक्षितम् ।
 सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥’

“And this Purana, Vyasa imparted to his son, Suka, the foremost of the self-possessed. Suka made the monarch Parikshit hear it; and, in the measure of my study and knowledge, I shall recite it to you.”

सूतः—

ब्रापरे समनुप्राप्ते तृतीये युगपर्यये ।

जातः पराशराद्योगी वासव्यां कलया हरेः ॥

Suta :—

When the third change in yuga, the Dvapara, came, the yogin, Vyasa, was born of Parasara and Satyavati, as a partial incarnation of Hari.

विविक्त एक आसीनो दध्यौ हितममोघदृक् ॥

That Vyasa whose vision was never barren sat all alone and contemplated what was beneficial.

‘धृतव्रतेन हि मया छन्दांसि गुरवोऽग्नयः ।
मानिता निर्व्यलीकेन गृहीतं चानुशासनम् ॥

“ With austerities and without hypocrisy, I have worshipped the Vedas, the preceptors, and the sacred fires and have learnt the teaching of the Vedas and the preceptors.

‘भारतव्यपदेशेन ह्याम्नायार्थश्च दर्शितः ॥

“ Under the name of Bharata, I have also laid bare the meaning of the Vedas.

‘अथाऽपि बत मे दैह्यो ह्यात्मा चैवात्मना विभुः ।
असम्पन्न इवाभाति ब्रह्मवर्चस्यसत्तमः ॥

“ Still, this soul of mine in this body, though intrinsically master of itself and foremost among those endowed with spiritual radiance, is unhappy.”

तस्यैवं खिलमात्मानं मन्यमानस्य नारदः ।

अभ्यागादाश्रमं प्राह वीणापाणिः स्मयन्निव ॥

To the hermitage of that Vyasa, who was thus pondering over the waste his soul had been, Narada came, lute in hand, and spoke, smiling a little :

‘कृतवान् भारतं यस्त्वं सर्वार्थपरिवृद्धितम् ।
 जिज्ञासितमधीतं च ब्रह्म यत्तत्सनातनम् ।
 अथापि शोचस्यात्मानमकृतार्थ इव प्रभो ॥’

“You have composed the Bharata, enriched with every idea. That eternal thing, the Brahman, you have desired to comprehend and you have comprehended. And still, my Lord, you sorrow for yourself as if you have not achieved your purpose.”

व्यासः—

‘अस्त्येव मे सर्वमिदं त्वयोक्तं
 तथाऽपि नात्मा परितुष्यते मे ।
 तन्मूलमव्यक्तमगाधबोधं
 पृच्छामहे त्वाऽऽत्मभवात्मभूतम् ॥’

Vyasa :

“I do have all this you have said ; still, my soul is not satisfied ; its imperceptible cause that is too deep for me to understand, I ask of you, the son of the self-born Brahman.”

नारदः—

‘भवताऽनुदितप्रायं यशो भगवतोऽमलम् ।

येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ॥

Narada :

“The pure glory of the Lord has almost not been sung by you. I think, that philosophy whereby the Lord would not be satisfied, is a waste.

‘यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः ।

न तथा वासुदेवस्य महिमा ह्यनुवर्णिताः ॥

“In the manner in which, O best of sages, Dharma and other ideas have been described by you, the greatness of Vasudeva has not been described.

‘तद्वाग्विसर्गो जनताघविप्लवो

यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।

नामान्यनन्तस्य यशोङ्कितानि यत्

शृण्वन्ति गायन्ति गृणन्ति साधवः ॥

“That outpour of the Lord’s story washes away the sins of all humanity; though there are flaws in it in every verse, there are in it the names of the

imperishable Lord, marked with his fame; and for this reason do good men listen to, sing and proclaim it to others.

‘ अथो महाभाग भवानमोघदृक्

शुचिश्रवाः सत्यरतो धृतव्रतः ।

उरुक्रमस्याखिलबन्धमुक्तये

समाधिनाऽनुस्मर तद्विचेष्टितम् ॥

“Hence, you blessed Vyasa of unerring insight, you who are of pure fame, truthful and austere, recapitulate with concentration for the release of all from bondage, the doings of the Lord who pervades the whole universe with His great strides.

‘ एतत्संसूचितं ब्रह्मन् तापत्रयचिकित्सितम् ।

यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् ॥

“This, O Brahmin, has been indicated as the cure for the threefold miseries, namely, the offering of action to the Lord, the Master and Supreme Being.

‘ आमयो यश्च भूतानां जायते येन सुव्रत ।

तदेष ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ।

एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।

त एवात्मविनाशाय कल्पन्ते कल्पिताः परे॥'

"O Vyasa of excellent vows, that which produces malady to beings does not itself cure if administered as medicine. Thus are all actions of men, cause only of transmigration but, offered to the Supreme, they become capable of destroying themselves."

एवं संभाष्य भगवान्ययौ यादृच्छिको मुनिः ॥

Having spoken thus, the blessed sage, Narada, who had come there accidentally, went away.

तस्मिन् स्व आश्रमे व्यासः प्रणिदध्यौ मनः स्वयम् ।

स संहितां भागवतीं कृत्वाऽनुक्रम्य चात्मजम् ।

शुकमध्यापयामास निवृत्तिनिरतं मुनिः ॥

In that hermitage of his, Vyasa held his mind in concentration, created this sacred collection of the Bhagavata, arranged and taught it to his son Suka who was ever on the path of renunciation.

युधिष्ठिरः स्वराट् पौत्रमभ्यषिञ्चद्रजाद्वये ॥

King Yudhishtira installed (as ruler) his grandson, Parikshit, in Hastinapura.*

स उत्तरस्य तनयामुपयेम इरावतीम् ।

जनमेजयादींश्चतुरस्तस्यामुत्पादयत्सुतान् ॥

Parikshit married Iravati, the daughter of Uttara and begot on her four sons, Janamejaya and others.

विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ।

वृषस्य नष्टांस्त्रीन्पादान् तपः शौचं दयामिति ।

प्रतिसन्दध आश्वस्य महीं च समवर्धयत् ॥

Exceptionally righteous, that king, Parikshit, lord and teacher of the world, restored to Dharma its three lost feet, penance, purity and compassion, soothed (the suffering) Earth and made her prosper.

* Parikshit was the son of Abhimanyu and Uttara; Abhimanyu was the son of Arjuna, Yudhishtira's younger brother. Parikshit was born a corpse as a result of the deadly missile aimed at his mother's womb by Asvatthaman. Krishna brought him to life by His power. He succeeded the Pandavas on the throne. See *The Mahabharata* (G. A. Natesan & Co.) pp. 375-383 and 445 seq.

एकदा धनुरुद्यम्य विचरन्मृगयां घने ।
 मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ।
 ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ।
 विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥

Taking his bow, he once went hunting in the forests and pursuing animals, he became tired, hungry and very thirsty. He saw a hermit, sitting with closed eyes in quietude; his throat being parched, he begged water of that sage in that state.

अलब्धतृणभूम्यादिरसंप्राप्तार्थसूनृतः ।

अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥

Not receiving a kind word of welcome, worship or seat, the king considered himself insulted and became enraged.

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्दितात्मनः ।

ब्राह्मणं प्रत्यभूद् [ब्रह्मन्] मत्सरो मन्युरेव च ॥

In him, who was being agonised by hunger and thirst, there arose suddenly what had never before arisen against a Brahmin, anger and a hatred of his superiority.

स तु ब्रह्मकृषेरंसे गतासुमुरगं रुषा ।

विनिर्गच्छन्धनुष्कोट्या निधाय पुरमागमत् ॥

While going away from him, Parikshit angrily placed, with the tip of his bow, a dead snake on the shoulder of that Brahmin sage and returned to his city.

तस्य पुत्रोऽतितेजस्वी श्रुत्वा तत्रेदमब्रवीत् ।

‘कृष्णे गते भगवति शास्तर्युत्पथगामिनाम् ।

तद्भिन्नसेतूनद्याहं शास्त्रि पश्यत मे बलम् ॥’

The son of that sage, a man of exceeding spiritual power, heard (of this) and said this there: “Now that Lord Krishna, the chastiser of the erring, is gone, I shall chastise the transgressors; witness my prowess.”

इत्युक्त्वा रोषताम्राक्षो वाग्वज्रं विससर्ज ह ।

‘इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ।

दङ्क्ष्यति स कुलाङ्गारं बोदितो मे पितृद्रुहम् ॥’

Having spoken thus, the boy delivered a curse, his eyes red with rage: “Instigated by me, (the serpent) Takshaka shall, on the seventh day (from now), bite this blight of his family, this enemy of my father, who has thus transgressed the bounds.”

निशम्य शप्तमतदर्हं नरेन्द्रं

स ब्राह्मणो नात्मजमभ्यनन्दत् ।

‘अहो बतांहो महदञ्च ते कृत-

मल्पीयसि द्रोह उरुर्दमो धृतः ॥

Hearing that the king, who did not deserve that, had been cursed, the Brahmin commended not his son. (He said :) “Alas! you unknowing (boy)! a great sin has been committed by you; for a trifling wrong, a great punishment has been resorted to.”

‘धर्मपालो नरपतिः स तु सच्चाद् बृहच्छ्रवाः ।

साक्षान्महाभागवतो राजर्षिर्हयमेधयाट् ।

क्षुत्तृच्छ्रमयुतो दीनो नैवास्सच्छापमर्हति ॥’

“The king is the guardian of Dharma and that Parikshit is an emperor of great renown, a great devotee of the Lord, a sage among kings and a performer of horse-sacrifices. Pitiably with fatigue, hunger and thirst, he hardly deserves a curse from us.”

इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः ।

स्वयं विप्रकृतो राज्ञा नैवाद्यं तदचिन्तयत् ॥

Thus did the great sage repent for the sin committed by his son; himself wronged by the king, he did not think at all of that wrong.

महीपतिस्त्वथ तत्कर्म गह्वं

विचिन्तयन्नात्मकृतं सुदुर्मनाः ।

स साधु मेने नचिरेण तक्षका-

नलं प्रसक्तस्य विरक्तिकारणम् ॥

And the king then brooded over, with a very depressed heart, that despicable act committed by him and considered welcome the fire of (the serpent) Takshaka as a means to dispassion, for him who had much attachment.

अथो विहायेमममुं च लोकं

विमर्शितो हेयतया पुरस्तात् ।

कृष्णाङ्घ्रिसेवामधिमन्यमानः

उपाविशत् प्रायममर्त्यनद्याम् ॥

Then, leaving aside this world as well as the other, both of which he had already judged as things that must be cast away, he regarded service at the feet of Krishna as greater and sat on the banks of the celestial river (the Ganges), vowing to fast unto death.

दध्यौ मुकुन्दाङ्घ्रिमनन्यभावो
मुनिव्रतो मुक्तसमस्तसङ्गः ॥

He meditated, with no other thought, on the feet of Lord Hari, taking to a sage's austerities, and leaving all attachments.

तत्रोपजग्मुर्भुवनं पुनानाः
महानुभावा मुनयस्सशिष्याः ।
अभ्यर्च्य राजा स्वचिकीर्षितं यत्
विज्ञापयामास विविक्कचेताः ॥

There came, along with pupils, great sages who sanctified the world. Honouring them, the king, with his pure mind, announced what he desired to do.

'द्विजोपसृष्टः कुहकस्तक्षको वा
 दशत्वलं गायत विष्णुगाथाः ।
 पुनश्च भूयाद्भगवत्यनन्ते
 रतिः प्रसङ्गश्च तदाश्रयेषु ।
 महत्सु यांयामुपयामि सृष्टिं
 मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥'

"Let the wily Takshaka urged by the
 Brahmin bite me by all means ; sing you
 the lays of the Lord. Let me have
 devotion to the imperishable Lord and
 communion with His devotees. Whatever
 birth I take, let me have good-will
 towards all great men ; obeisance to
 the Brahmins."

तत्राभवद्भगवान् व्यासपुत्रो
 यदृच्छया गामटमानोऽनपेक्षः ।
 मुनिं नृपो भागवतोऽभ्युपेत्य
 नत्वा गिरा सूनृतयाऽन्वपृच्छत् ॥

There the divine son of Vyasa, Suka, arrived accidentally, wandering as he was all over the world, looking forward to nothing. The royal devotee of God, Parikshit, approached him, bowed to him and enquired of him in pleasing words :

‘पुरुषस्येह यत् कार्यं प्रियमाणस्य सर्वथा ।

भोतव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ॥’

“What a dying person should, at any cost, do, listen to or worship, or what he should not, tell me.”

एवमाभाषितः पृष्टः स राज्ञा प्रत्यभाषत ॥

Thus addressed and requested by the king, Suka replied.

भीशुकः—

‘वरीयानेष ते प्रश्नः कृतो लोकहितं नृप ॥

Suka—

“Most excellent is this enquiry of yours ; for, O King, this is for the good of the world.

‘भोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः ।

अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम् ॥

“Great King, to those householders who, attached to their families, do not realise the Truth of Self, things that should be listened to, thought of and worshipped exist in thousands.

‘तस्माद्भारत सर्वात्मा भगवान् हरिरीश्वरः ।

भोतव्यः कीर्तितव्यश्च सर्वव्यश्चेच्छ्रुताऽभयम् ॥

“Therefore, O scion of Bharata, he who desires That on realising which fear ceases to exist, must listen to the glories of Lord Hari, the master and the soul of everything, must sing of Him and think of Him.

‘जन्मलामः परः पुंसामन्ते नारायणस्मृतिः ॥

“The greatest fruit of men having taken a body, is the memory of Narayana during their last moments.

‘तद्याप्येतर्हि कौरव्य सप्ताहं जीवितावधिः ।

उपकल्पय तत्सर्वं तावद्यत्सांपरायिकम् ॥

“Scion of Kuru, there are still seven days for your life to come to an end and ere that time, prepare all that which would lead you to salvation.

‘अन्तकाले तु पुरुष आगते गतसाध्वसः ।

छिन्धादसङ्गशस्त्रेण स्पृहां देहेऽनु ये च तम् ॥

“When end has come, man should lay aside fear and cut with the sword of detachment his love for the body and for those who have arisen in the wake of that love, (his wife, children and kinsmen).

‘यस्यावतारकर्माणि गायन्ति ह्यसदादयः ।

न यं विदन्ति तत्त्वेन तस्मै भगवते नमः ॥

“Obeisance unto that Lord whose incarnations and deeds myself and others sing of, but whom we have not yet learnt in truth!

‘विशुद्धं केवलं ज्ञानं प्रत्यक् सम्यगवस्थितम्।

सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमद्वयम् ॥

“He is pure knowledge itself; that which is the innermost of everything; that firmly established thing about which there is no doubting; He is Truth itself; that full thing that has neither beginning nor end; He is the attributeless, the eternal and (the one that is) without a second.

‘यत् किञ्च लोके भगवन्महस्व-

दोजस्सहस्वद्वलवत् क्षमावत् ।

श्रीह्रीविभूत्यात्मवदद्भुतार्ण

तत्त्वं परं रूपवदस्वरूपम् ॥

“Whatever in this universe is endowed with superior powers, is effulgent, virile, capable of suffering, strong, and patient; whatever is endowed with beauty; whatever is endowed with a sense of shame at doing wrong; whatever is endowed with prosperity and self-possession; whatever is wonderfully resplendent, whatever has a fine form, whatever is subtle,—(all this) is that Great Principle.

‘प्राधान्यतो यान् ऋषय आमनन्ति

लीलावतारान् पुरुषस्य भूम्नः ।

आपीयतां कर्णकषायशोषा-

ननुकमिष्ये त इमान् सुपेशान् ॥

“These sportful incarnations of that boundless Spirit which the sages consider as the chief ones, which purify the ears of those that ardently listen to them and which are most beautiful, I shall relate.

॥ श्रीः ॥

॥ वराहावतारकथा ॥

THE STORY OF THE BOAR-INCARNATION

—:0:—

भगवानेक आसेदमग्र आत्माऽऽत्मनां विभुः ।
सा वा एतस्य सन्द्रष्टुः शक्तिस्सदसदात्मिका ।
माया नाम [महाभाग] ययेदं निर्ममे विभुः ॥

In the beginning of this universe, there was the Lord alone, the all-pervasive soul of all beings. There was also the mystic power of this Lord, the spectator, the power known as Maya which is of the form of cause and effect and with which the all-pervading Lord created this universe.

उदाप्लुतं विश्वमिदं तदाऽऽसीत्
यन्निद्रयाऽमीलितदृङ् न्यमीलयत् ।
अहीन्द्रतल्पेऽधिशयान एकः
कृतक्षणः स्वात्मरतौ निरीहः ॥

This universe was flooded with water at that time (of creation); and lying on those waters, on the bed of the great serpent, the one Being of never-closing eyes, closed His eyes (in mystic sleep), bereft of any yearning and choosing to revel in the bliss of His own self.

सोऽन्तर्शरीरेऽर्पितभूतसूक्ष्मः

उवास तस्मिन्सलिले पदे स्वे ।

तस्यान्तरर्थो रजसा तनीयान्

सूक्ष्मस्तदाऽभिद्यत नाभिदेशात् ॥

Enwombing the subtle essence of all things within His body, He dwelt on those waters which formed His abode. The very subtle principle within Him, desiring to evolve as a result of the active quality, burst forth at that time through his navel.

स पद्मकोशस्सहसोदतिष्ठत्

तस्मिन्स्वयं वेदमयो विधाता ।

स्वयंभुवं यं स वदन्ति सोऽभून्

न्यषीददारूढसमाधियोगः ॥

It suddenly shot up as a lotus-bud. In it was born of himself the creator who is of the form of the Vedas and who is called Svayambhu, the self-born. Entering on concentration, he sat (on the lotus there).

कालेन सोऽजो हृदयेऽवभात-

मपश्यतैकं पुरुषं शयानम् ।

अस्तौ द्विसर्गाभिमुखस्तमोऽद्य-

मव्यक्तवर्त्मन्यभिवेशितात्मा ॥

After a time, that creator beheld that one Being who was lying (asleep) shining in his own heart. Desiring to create, he fastened his mind on that Being in the inscrutable realm and praised that praiseworthy Lord :

‘रूपं यदेतदवतारशतैकबीजं

भूतेन्द्रियात्मकमदस्त उपाश्रितोऽसि ।

सोऽयं समस्तजगतां सुहृदेक आत्मा

सत्त्वेन यन्मृडयते भगवान्भगेन ।

तेनैव मे दशमनुस्पृशताद्यथाऽहं

स्रक्ष्यामि कर्मशमलं च यथा विजह्याम् ॥’

"I seek this form of yours that is the sole source of hundreds of incarnations and embodies (within itself) the beings and their faculties. May you infuse my mind with the knowledge and the power with which you, this Lord, friend and one soul of the universe, make (the universe) happy, so that I shall create and yet avoid the stain attending that act."

श्रीभगवान्—

‘तन्मयाऽऽपादितं ह्यग्रे यन्मां प्रार्थयते भवान् ।
नाऽऽत्मावसीदत्यस्मिन्स्ते वर्षीयान्मदनुग्रहः ॥

The Lord—

"What you pray of me, I have already secured for you ; your soul shall not be lost in this (act of creation) of yours ; for, profuse have been my blessings to you.

‘अहमात्माऽऽत्मनां धातः प्रेष्टस्सन्प्रेयसामपि ।
अतो मयि रतिं कुर्याद्देहादिर्यत्कृते प्रियः ॥

"O creator ! I am the soul of those souls for the sake of which bodies and other objects are dear, being thus the dearest of even the very dear ; therefore, one should have his love for me.

‘प्रजास्सृज यथापूर्वं याश्च मय्यनुशेरते ॥’

“(Now,) create, as you did in the previous cycle, the beings that are imbedded in Me.”

विरिञ्चोऽपि तथा चक्रे यथाऽऽह भगवानजः ।

तपसा विद्यया लोकान्प्राग्लीनान् लीलयाऽसृजत्॥

The creator did as the unborn Lord told him. With his penance and knowledge, he sportfully created the worlds that had previously dissolved (into the Lord).

परमेष्ठी त्वपां मध्ये तदा सन्नामवेक्ष्य गाम् ।

कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम् ॥

But seeing the earth lost at that time in the midst of waters, the creator thought for a long time of how he could lift her up.

‘यस्याहं हृदयादासं स ईशो विदधातु मे ॥’

“May that Master from whose heart I had my being do me (what is needful).”

इत्यभिध्यायतो नासाविवरात्सहसा [अनघ] ।

वराहतोको निरगादङ्गुष्ठपरिमाणकः ॥

From the nostril of the creator who was thus meditating, there issued out, of a sudden, a little Boar, of the size of the thumb.

तस्याभिपश्यतः स्वस्थः क्षणेन किल [भारत] ।

गजमात्रः प्रववृधे जगर्जागेन्द्रसन्निभः ॥

Even as the creator was looking on, that Boar which was standing in the skies grew as big as an elephant within a moment; looking like a great mountain, it roared.

विनद्य भूयो जलमाविवेश

क्रोडापदेशस्स्वयमध्वराङ्गः ॥

Roaring again, the Lord Himself who embodied the sacrifice and had taken the guise of the Boar, dived into the waters.

स्वदंष्ट्रयोद्धृत्य महीं निमग्नां

स उत्थितः संरुच्ये रसायाः ।

तन्नादिदैत्यं गदयाऽऽपतन्तं

जघान रुन्धानमसह्यविक्रमः ॥

Lifting with His tusk the earth which was submerged, He rose up from the nether world and looked resplendent. There, (in the nether world) the Lord, whose prowess none can withstand, killed the prime demon (Hiranyaksha)* who attacked Him with his mace and obstructed Him.

इमामुत्क्षिपन्तं गजलीलयाऽङ्ग

चिरिञ्चिमुख्या उपतस्थुरीशम् ॥

The creator and other (sages and gods) extolled the Master who was lifting up the earth, with the ease of an elephant (lifting a little object).

* THE STORY OF HIRANYAKSHA : Once Sanaka and other sons of Brahma went to Vishnu's abode in Vaikuntha to worship Him and they were prevented from entering the sanctum by Jaya and Vijaya, the door-keepers of Vishnu. For this rudeness, Jaya and Vijaya were cursed to be born as demons. They are first born as the prime demon-twins, Hiranyakasipu and Hiranyaksha, in the womb of Diti. The latter is slain by the Lord in the Varaha avatara and the former in the Narasimha avatara. They are again born as Ravana and Kumbhakarna to be slain in the Rama avatara and once again as Sisupala and Dantavakra to be slain in the Krishna avatara. These successive encounters with the Lord and death at His hands purify them and they ultimately regain the divine state which was theirs before their fall.

स इत्थं भगवानुर्वीमप्सु न्यस्य ययौ हरिः ॥

Lord Hari thus established the earth on the waters and disappeared.

॥ इति वराहावतारकथा ॥

THUS ENDS THE STORY OF THE
BOAR-INCARNATION.



॥ श्रीः ॥
॥ कपिलावतारकथा ॥

THE STORY OF THE INCARNATION
AS KAPILA

प्रजासृजेति भगवान् कर्दमो ब्रह्मणोदितः ।
सम्प्रपेदे हरिं भक्त्या प्रपन्नवरदाशुषम् ॥

Being told by (the Creator) Brahma to procreate human beings, the divine Kardama* sought with devotion (Lord) Hari who liberally bestows boons on those who seek Him.

तावत्प्रसन्नो भगवान् दर्शयामास तं वपुः ॥

Becoming gracious (towards Kardama), the Lord showed him His form.

* *Kardama* : The creator Brahma who was born of the navel-lotus of the Lord created the elements, the world of animals and trees and then the sages and divine beings. Among the last were Daksha, Kardama and others who were the progenitors of the human race (Prajapatis).

श्रीभगवान्—

‘प्रजापतिसुतस्सन्नाण्महिष्या शतरूपया ।
आयास्यत्यात्मजां दास्यत्यनुरूपाय ते प्रभो ॥

The Lord—

“Great sage! the Emperor (Manu)*, the son of the Creator, will go (here) with his queen Satarupa and will give in marriage his daughter (Devahuti) to you who are a meet husband for her.

‘सहाहं स्वांशकलया त्वद्वीर्येण महामुने ।
तव क्षेत्रे देवद्व्यां प्रणेष्ये तत्त्वसंहिताम् ॥’

“Great Sage, partially manifesting myself through your energy in thy wife Devahuti, I shall found a system of philosophy.”

* *Manu* is the first man. After creating the sages and divine beings, Brahma felt that he could not yet bring into being the human species and as he was feeling thus, his form divided into two, a male and a female. The male is Manu, the first man and emperor; he is called Svayambhuva Manu, i.e., Manu born of the Creator, Svayambhu. The female was Satarupa who became Manu's queen and from this prime-couple, the human species began to develop. Two sons, Priyavrata and Uttanapada, and three daughters, Akuti, Devahuti and Prasuti, were born to Manu and Satarupa. Manu gives Devahuti in marriage to Kardama Prajapati and of those two is born sage Kapila, an incarnation of the Lord to bless the world with spiritual enlightenment.

अथ संप्रस्थिते शुक्ले कर्दमो भगवानृषिः ।

आस्ते स्र बिन्दुसरसि तं कालं प्रतिपालयन् ।

उपायादाश्रमपदमादिराजस्सहात्मजः ॥

Then, after the Lord (the pure Being) had disappeared, the divine sage Kardama was staying at (lake) Bindusaras, awaiting the time (of Manu's arrival). (Manu,) the first of Kings, along with his daughter, came to (Kardama's) hermitage.

मनुः—

‘प्रियवतोत्तानपदोस्स्वसेयं दुहिता मम ।

अन्विच्छति पतिं युक्तं प्रत्तां प्रतिगृहाण मे ॥’

Manu—

“This daughter of mine, the sister of Priyavrata and Uttanapada, seeks a suitable husband; accept her whom I give in marriage to you.”

कर्दमः—

‘बाढमुद्बोदुकामोऽहमप्रत्ता च तवात्मजा ’ ॥

Kardama—

“Surely I am desirous of marrying and your daughter has not yet been given in marriage to anybody.”

सोऽनुज्ञात्वा व्यवसितं महिष्या दुहितुस्स्फुटम् ।
तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ॥

After learning clearly the resolve of his queen and of his daughter, Manu with great delight gave in marriage to the sage, who was rich with a multitude of virtues, his daughter who was equal (to the sage in her qualities).

तस्यां बहुतिथे काले भगवान्मधुसूदनः ।
'कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥

After a long time, Lord Hari entered the energy of Kardama and was born of Devahuti, like fire of wood.

स चावतीर्णं त्रियुगमाज्ञाय समभाषत ॥

And Kardama, understanding his son as God incarnate, spoke.

‘स्वच्छन्दशक्तिं कपिलं प्रपद्ये
तं त्वाऽभिपृच्छेऽद्य पतिं प्रजानाम् ।
परिव्रजत्पदवीमास्थितोऽहं
चरिष्ये त्वां हृदि शुश्रूण्विशोकः ॥

"I take refuge in Kapila whose power is dependent on Himself alone. I now take leave of you (Kapila), the Lord of all beings. Taking to the path of the Sannyasin, I shall move about, fixing you in my heart and bereft of all sorrow."

श्रीभगवान्—

‘एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा ।

तं प्रवर्तयितुं देहमिमं विद्धि मया धृतम् ॥

The Lord—

"This secret path for realising the self has been lost for a long time. Know that this [body has been taken by me to restore it.

‘गच्छ कामं मया पृष्टो मयि सन्न्यस्तकर्मणा ।

जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज ॥

"Go as you please ; you are permitted by me ; with your action offered up to Me, conquer the very invincible Death and seek Me for Immortality.

‘मात्रे आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् ।

वितरिष्ये यया चासौ भयं चातितरिष्यति ॥

“I shall impart to my mother (also) the spiritual knowledge that puts an end to all action, whereby she too shall overcome Fear.”

एवं समुदितस्तेन वनमेव जगाम ह ॥

So told by Kapila, Kardama went away to the forests.

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया ।

तस्मिन्विन्दुसरेऽवात्सीद्भगवान्कपिलः किल ॥

On the retirement of His father to the forests, Lord Kapila, desiring to do what was dear to His mother, took his abode near the lake Bindusara.

स्वसुतं देवहृत्याह ‘प्रपन्नाऽन्धं तमः प्रभो ।

य आद्यो भगवान् पुंसामीश्वरो वै भवान्किल ।

लोकस्य तमसाऽन्धस्य चक्षुस्सूर्य इवोदितः ।

अथ मे देव संमोहमपाक्रष्टुं त्वमर्हसि ॥’

Devahuti told her son : “Lord, I am in the utter darkness (of nescience). You are that prime Being, the Lord and Master

of all men, risen like the sun who is the eye of this world, which is blinded with darkness. Therefore, O God! you must remove my gross ignorance."

श्रीभगवान्—

**‘योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे ।
तमिमं ते प्रवक्ष्यामि योगं सर्वाङ्गनैपुणम् ॥**

The Lord—

"The Yoga of self-knowledge is considered by me as the means of attaining the eternal weal; and that yoga which is efficiency itself in every respect, I shall expound to you.

**‘चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् ।
गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥**

"The mind it is that is held as the cause of the soul's bondage as well as of its release; engrossed in material objects of enjoyment, it makes for bondage; if it revels in the spirit, it makes for emancipation.

‘प्रसङ्गमजरं पाशमात्मनः कवयो विदुः ।

स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥

“ Attachment to evil, men of vision consider as the never-slackening bondage of the soul; the same attachment, if it is with the good souls, becomes the open entrance to deliverance.

‘तितिक्षवः कारुणिकाः सुहृदस्सर्वदेहिनाम् ।

अजातशत्रवः शान्तास्साधवः साधुभूषणाः ॥

“ Good men are they who are forbearing and compassionate, who are friends to all beings and for whom there has never been any foe, who are mild and for whom their character is the ornament.

‘नैकात्मतां मे स्पृहयन्ति केचिन्

मत्पादसेवाभिरता मदीहाः ।

येषामहं प्रिय आत्मा सुतश्च

सखा गुरुः सुहृदो दैवमिष्टम् ॥

“ Some desire not oneness with Me, delighting as they do in service at My feet and yearning for Me,—those for whom I am the object of love, the soul, son, companion, teacher, friends and the deity beloved.

‘एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।
तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥

“Only this much is the fulfilment of everlasting welfare in this world for men, namely, the firm offering of the mind to Me with intense devotion.

‘स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।
दैवाल्लब्धेन सन्तोष आत्मविच्चरणार्चनम् ।
ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा ।
मितमेध्यादनं शश्वद्विविक्तक्षेमसेवनम् ।
अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः ।
ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ।
एतैरन्यैश्च पथिभिर्मनस्त्यजति वै मलम् ॥

“Performing one's Dharma up to his capacity, turning away from what is another's Dharma, contentment with what is one's lot by destiny, worshipping the feet of men of self-realisation, abstaining from doing the low and vulgar, and taking pleasure in the Dharma that would lead to liberation,

eating pure food in moderation, frequently resorting to the security of solitude, non-injury, truthfulness, non-stealing, taking no more than the necessary amount of material possession, restraint in sexual enjoyment, penance, personal purity, study of scriptures, worship of God,—by these and other ways mind casts off its impurity.

‘अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा ।
संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः ॥

“He who practises devotion to me, contemplating harm (to other beings), with pride and malice, ostentatious and seeing difference (everywhere), is one who is impelled by ignorance.

‘विषयानभिसन्धाय यश्च ऐश्वर्यमेव वा ।
अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥

“He who, contemplating objects of enjoyment, fame or riches, worships Me in images and the like—that man who also has the sense of difference, is one who is prompted by passion.

‘कर्मनिर्हारमुद्दिश्य परस्मिन्वा तदर्पणम् ।

यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥

“He who offers his worship to the Supreme with the object of doing away with both good and evil, or worships Him because he must, is one informed by knowledge, though he also has the sense of difference.

‘अहं सर्वेषु भूतेषु भूतात्माऽवस्थितस्सदा ।

तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥

“I, the soul of all beings, am always present in all beings; ignoring me who am there, this mortal man performs the mockery of image-worship.

‘यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।

द्वित्वाऽर्चां भजते मौढ्याद्भस्मन्येव जुहोति सः॥

“He who leaves Me (who am) present as Soul and Master in all beings, and, in his stupidity, seeks an image, verily pours his offering on the ashes (and not in the fire).

‘द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।

भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥

"The mind of that person who hates me in the bodies of others, is conceited, differentiates, and is inimical towards beings, does not attain peace.

‘अहमुच्चावचैर्द्रव्यैः क्रियोत्पन्नयाऽनघे ।

नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥

"O! Sinless (mother)!, I am not satisfied in the least if worshipped in my image, with the ritual begun with manifold paraphernalia, by him who insults all beings.

• ‘अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।

यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥

"Doing his duty, one should worship Me, the Master, in images and the like only so long as he does not in his heart realise Me as established within all beings.

‘अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् ।

अर्हयेद्दानमानाभ्यां मैत्र्याऽभिन्नेन चक्षुषा ॥

"Therefore, one should honour with gifts and respect, with friendliness and an eye which is not invidious, Me who, as the soul of all beings, have my temple in all beings.

‘मनैसैतानि भूतानि प्रणमेद्बहुमानयन् ।

ईश्वरो जीवकलया प्रविष्टो भगवानिति ॥

“Honouring all these beings, one should bow to them with his mind, thinking that the Lord and Master has entered them all as the immanent spirit.

‘श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद् ब्रह्मवादिभिः ।

येन मामभवं याया मृत्युमृच्छन्त्यतद्विदः ॥

“Bear in your heart these thoughts of mine which the expounders of the Supreme Spirit cherish; by these you shall attain Me who am birthless and those who know them not go to death.”

इति प्रदर्श्य भगवान्सतीं तामात्मनो गतिम् ।

स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥

Showing thus His path to that virtuous woman, the Lord Kapila disappeared on being permitted by his mother who had spoken of matters of the Spirit with him.

सा चापि तनयोक्तेन मार्गेणाचिरतः परम् ।

आत्मानं ब्रह्म निर्वाणं भगवन्तमवाप ह ॥

And the mother, Devahuti also, by the path shown by her son, soon attained that Supreme Lord who is Himself one's soul, the universal soul and the final beatitude.

॥ इति कपिलावतारकथा ॥

THUS ENDS THE STORY OF THE
INCARNATION AS KAPILA



॥ श्रीः ॥
॥ ध्रुवचरित्रम् ॥

—:0:—

THE STORY OF DHRUVA

—0—

प्रियव्रतोत्तानपादौ शतरूपापतेस्सुतौ ।

वासुदेवस्य कलया रक्षायां जगतस्स्थितौ ॥

Priyavrata and Uttanapada, the sons of Manu, the husband of Satarupa, imbued with an element of God Vasudeva, were engaged in protecting the world.

जाये उत्तानपादस्य सुनीतिस्सुरुचिस्तयोः ।

सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः ॥

There were two wives to Uttanapada, Suniti and Suruchi; of the two, Suruchi was the beloved of her lord, and not the other, whose son was Dhruva.

एकदा सुरुचेः पुत्रमंकमारोप्य लालयन् ।

उत्तमं नारुरुक्षन्तं ध्रुवं राजाऽभ्यनन्दत ॥

Once, taking Uttama, the son of Suruchi, on his lap and fondling him, the king did not like Dhruva who also desired to get on his lap.

तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् ।
सुरुचिश्शृण्वतो राज्ञः सेर्ष्यमाहातिगर्विता ॥

As the king was listening, the exceedingly haughty Suruchi told Dhruva, her co-wife's son, who was desiring to get upon the lap of his father :

‘ न वत्स नृपतेर्धिष्यं भवानारोदुमर्हति ।
न गृहीतो मया यत्त्वं कुक्षावपि नृपात्मजः ।
मे गर्भे साधयात्मानं यदीच्छसि नृपासनम् ॥’

“ Child, you do not deserve to get upon the king's throne ; for, though the son of the king, you were not born of my womb. If you desire to be seated with the king contrive to be born of me.”

मातुस्सपत्न्याः सुदुरुक्तिविद्धो
जगाम मातुः प्ररुदन्सकाशम् ।
सुनीतिरुत्सङ्ग उदुह्य बालं
निशम्य तद्बालकमाह बाला ॥

Pierced by these very sharp words of his step-mother, Dhruva approached his own mother, weeping bitterly. Youthful Suniti took her boy on her lap, heard of what had taken place and told him :

‘ माऽमङ्गलं तात परेष्वमंस्था
 भुङ्क्ते जनो यत्परदुःखदस्तत् ।
 सत्यं सुरुच्याऽभिहितं भवान्मे
 यदुर्भगाया उदरे गृहीतः ।
 आराधयाधोक्षजपादपद्मं
 यदीच्छसेऽध्यासनमुत्तमो यथा ॥’

“ Child, do not think ill of others ; for man but reaps the misery he has caused to others. Suruchi hath spoken but truth ; for you have been borne in the womb of an unfortunate woman. Worship the lotus-feet of God Hari if you desire the high seat like Uttama.”

एवं सञ्जल्पितं मातुराकर्ण्यार्थागमं वचः ।
 संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरात् ॥

Hearing his mother's words thus blabbered (in grief), words which were (destined) to accomplish his object, Dhruva controlled his mind himself and went out of his father's city.

नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् ।
स्पृष्ट्वा मूर्धन्यघ्नेन पाणिना प्राह विस्मितः ॥

Hearing of that (departure of Dhruva) and understanding what he desired to do, Narada (who met him) touched him on his head with his sin-destroying palm and wondering (at him), said:

‘ नाधुनाऽप्यवमानं ते संमानं वाऽपि पुत्रक ।
लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु ।

“ Child, to you who are yet a boy engrossed with your toys and the like, I do not see how any insult or honour is possible.

‘ विकल्पे विद्यमानेऽपि न ह्यसन्तोषहेतवः ।
पुंसो मोहमृते भिक्षा यल्लोके निजकर्मभिः ॥

“ Though there is the difference of insult and honour, there are (really) no causes for discontent for a man except his ignorance ; for, in (this) world, men are different because of their own actions.

‘ परितुष्येत्तत्तात तावन्मात्रेण पूरुषः ।

दैवोपसादितं यावद्वीक्ष्येश्वरगतिं बुधः ॥

“ Therefore, dear child, the wise man should content himself with that which destiny has provided for him, understanding the design of the Master.

‘ अथ मात्रोपदिष्टेन योगेनावरुहत्ससि ।

यत्प्रसादं स वै पुंसां दुराराध्यो मतो मम ॥

“ Further, He whose grace you desire to obtain through the Yoga taught by your mother, He, I consider, is hard to be propitiated by men.

‘ अतो निवर्ततामेष निर्बन्धस्तव निष्फलः ।

यतिष्यति भवान्काले श्रेयसां समुपस्थिते ॥

“ Therefore, may you turn back ; this tenacity of thine is futile ; thou shouldst make (all these) efforts when the propitious time comes.

‘गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥’

“ A man should desire to be pleased with one who is superior to him in endowments ; to be sympathetic to one who is inferior in endowments ; and should seek friendliness with one who is equal in endowments ; (doing thus), he is not overcome by heart-burnings.”

ध्रुवः—

‘सोऽयं शमो भगवता सुखदुःखहतात्मनाम् ।
दर्शितः कृपया पुंसां दुर्दर्शोऽस्मद्विधैस्तु यः ॥’

Dhruva—

“ This way of composing oneself has been kindly shown by your blessed self to men who are assailed with pleasure and pain, a path hardly perceivable by persons like myself.

‘अथापि मेऽविनीतस्य क्षात्रं घोरमुपेयुषः ।
सुरुच्या दुर्वचोबाणैर्न भिन्ने श्रयते हृदि ॥’

“ Still, (this advice of yours) does not enter (this) heart of mine that is pierced with the shafts of Surichi's sharp words, this heart of myself who am unsubdued and violently militant in spirit.

‘ पदं त्रिभुवनोत्कृष्टं जिगीषोस्साधु वर्त्म मे ।

ब्रह्मसत्पितृभिर्ब्रह्मन् अन्यैरप्यनधिष्ठितम् ॥’

“ (Therefore), O, Brahmin sage! tell the successful path to me who am desirous of winning that place which would be the highest in (all) the three worlds, a place which neither our ancestors nor others ever occupied.”

नारदः—

‘जनन्याऽभिहितः पन्थाः स वै निःश्रेयसस्य ते ।

तत्ताव गच्छ भद्रं ते यमुनायास्तटं शुचि ।

पुण्यं मधुवनं यत्र सान्निध्यं नित्यदा हरेः ।

स्मयमानमभिध्यायेत्सानुरागावलोकनम् ।

नियतेनैकभूतेन मनसा वरदर्षभम् ।

जप्यश्च परमो गुह्यः श्रूयतां मे नृपात्मज ।

“ओं नमो भगवते वासुदेवाय ॥” ’

Narada—

“The path which your mother told you of is for your salvation. Therefore, my child, may welfare attend you ; go to the pure bank of the Yamuna, the forest of Madhuvana where there is the eternal presence of God Hari. With a constant and one-pointed mind you should meditate upon the munificent Lord with a smile and a look of love. And prince, hearken to this greatest and (most) secret Mantra that must be meditated upon and repeated: ‘Om, obeisance unto Lord Vasudeva’.”

इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः ।

ययौ मधुवनं पुण्यं हरेश्वरणचर्चितम् ॥

So told, that child-prince, Dhruva, went round Narada, bowed to him and went to the sacred Madhuvana marked with the footprints of Lord Hari.

समाहितः पर्यचरद्दृष्ट्यादेशेन पूरुषम् ।

ध्यायन्ब्रह्म पदैकेन तस्थौ स्थाणुरिवाचलः ।

ब्रह्म धारयमाणस्य त्रयो लोकाश्चकंपिरे ॥

According to sage Narada's instruction, he attentively worshipped the Supreme Being. Contemplating the Brahman, he stood on one leg, motionless like the trunk of a tree. As he was holding his mind on the Brahman, the three worlds shook.

स वै धिया योगविपाकतीव्रया
हृत्पद्मकोशे स्फुरितं तटित्प्रभम् ।
तिरोहितं सहसैवोपलक्ष्य
बहिस्स्थितं तदवस्थं ददर्श ॥

Suddenly losing sight of Him who was flashing like a lightning within the lotus-bud of his heart, as a result of his intellect becoming keen by the fruition of the Yoga, Dhruva (opened his eyes) and saw Him standing outside in the same manner.

तद्दर्शनेनागतसाध्वसः क्षिता-
ववन्दताङ्गं विनमय्य दण्डवत् ।
दृग्भ्यां प्रपश्यन्प्रपिबन्निवार्भकः
चुम्बन्निवास्येन भुजैरिवादिलषन् ॥

With fear coming upon him on seeing the Lord, the boy (Dhruva) prostrated himself on the ground, throwing his body down like a stick, looking at Him intently as if he were drinking Him in with his eyes, appearing to kiss Him with his mouth and embrace Him with numerous arms.

स तं विवक्षन्तमतद्विदं हरि-
 र्ज्ञात्वाऽस्य सर्वस्य च हृद्यवस्थितः ।
 कृताञ्जलिं ब्रह्ममयेन कम्बुना
 पस्पर्श बालं कृपया कपोले ॥

Lord Hari, who is established in his as well as all others' hearts, finding him desirous of speaking but innocent of speech, kindly touched on the cheek, with his conch which embodies the Vedas, the boy who was (standing) with folded hands.

स वै तदैव प्रतिपद्य तां गिरं
 तं भक्तिभावोऽभ्यगृणाद् ध्रुवक्षितिः ॥

Obtaining the power of speech at that very moment, Dhruva for whom God had already reserved a permanent place, sang of Him in his devotion :

‘ योऽन्तः प्रविश्य मम वाचमिमां प्रसुतां
 सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।
 अन्यांश्च हस्तचरणश्रवणत्वगादीन्
 प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥

“Obeisance unto you, the Lord and Supreme Being who holds within Him all powers and who, entering me, kindles to life with His power this speech of mine that was dormant, as also my hands, feet, ears, the senses of touch and the rest, and my very life-breaths.

‘ यस्मिन्निरुद्धगतयो ह्यनिशं पतन्ति
 विद्यादयो विविधशक्तयः आनुपूर्व्यात् ।
 तद्ब्रह्म विश्वभवमेकमनन्तमाद्यम्
 आनन्दमात्रमविकारमहं प्रपद्ये ॥’

“I seek refuge in Thee who art that from which, one after another, Learning and other manifold powers fall away with their progress arrested every time,—that Brahman, the source of the Universe, the One, the Endless, the First, that which is Bliss itself and is the Immutable.”

अथाभिष्टुत एवं वै भगवानिदमब्रवीत् ॥

Thus extolled, the Lord said this then :

‘ वेदाऽहं ते व्यवसितं हृदि राजन्यबालक ।
तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत ॥
नान्यैरधिष्ठितं भद्र यद् भ्राजिष्णु ध्रुवक्षिति ।
यत्र ग्रहर्क्षताराणां ज्योतिषां चक्रमाहितम् ॥

“ Young prince ! I know what resolve there is in your heart ; welfare unto you ; O, you of excellent vow, I shall grant that (object of yours) to you, though it is hard to be attained, namely, that resplendent permanent place, O auspicious (lad) ! which is not occupied by anybody else, and around which is set the wheel of the luminaries, the planets, stars and constellations.

‘ प्रस्थिते तु वनं पित्रा दत्त्वा गां धर्मसंश्रयः ।
षट्त्रिंशद्वर्षसाहस्रं रक्षिताऽव्याहतेन्द्रियः ।
भुक्त्वा चेहाशिषस्सत्या अन्ते मां संस्मरिष्यसि ।
ततो गन्तासि मत्स्थानं यतो नावर्तते गतः ॥’

“When, handing over the kingdom (to you), your father retires to the forests, you shall, upholding Dharma, protect the kingdom for thirty-six thousand years, with your faculties unimpaired. And having enjoyed the rightful things with which you will be blessed, you shall think of me in the end; and then shall you go to my place, whence one returns not.”

बालस्य पश्यतो धाम स्वमगाद्गरुडध्वजः ।

सोऽपि सङ्कल्पजं प्राप्य नातिप्रीतोऽभ्यगात्पुरम् ॥

Even as the lad was looking on, God Hari departed to His abode. And the lad also, though he had attained what he had wished for, returned to the city, not very much pleased.

ध्रुवः—

‘ममैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि ।

प्रसाद्य जगदात्मानं तपसा दुष्प्रसादनम् ।

भवच्छिदमयाचेऽहं भवं भाग्यविवर्जितः ॥”

(Dhruva said unto himself :) “This has been sought by me in vain, like medicine sought after life had departed. Having

propitiated by my penance the Soul of the universe who is hard to be pleased, I, this unfortunate self, begged of the destroyer of the misery of birth and death, that misery itself.

‘स्वाराज्यं यच्छुतो मौढ्यान्मानो मे भिक्षितो बत ।
ईश्वरात्क्षीणपुण्येन फलीकारानिवाधनः ॥’

“Alas! in my folly I have begged for honour of Him who gives the sovereignty of the self, like the pauper who begged of the king chaff, as a result of his misfortune.”

अभिवन्द्य पितुः पादावाशीर्भिश्चाभिमन्त्रितः ।

ननाम मातरौ शीर्ष्णां सत्कृतस्सज्जनाग्रणीः ॥

Bowing at the feet of his father and welcomed by him with blessings, Dhruva, respected (by all) and foremost among the good, bent his head in reverence to his two mothers.

सुखविस्तं समुत्थाप्य पादावनतमर्भकम् ।

परिष्वज्याह जीवेति बाष्पगद्गदया गिरा ॥

Suruchi lifted that lad who had bowed at her feet, embraced him and in a tone tremulous with tears said : "Live long."

यस्य प्रसन्नो भगवान्गुणैर्मैत्र्यादिभिर्हरिः ।

तस्मै नमन्ति भूतानि निम्नमाप इव स्वयम् ॥

To him whom Lord Hari hath favoured as a result of his virtues of universal friendliness and the rest, all beings bend low, even as waters turn of themselves towards the low-lying place.

सुनीतिरस्य जननी प्राणेभ्योऽपि प्रियं सुतम् ।

उपगुह्य जहावार्धिं तदङ्गस्पर्शनिर्वृता ॥

And Suniti, his mother, embraced her son, dearer to her than her life, and feeling beatified by the touch of his limbs, cast her anguish away.

उत्तानपादो राजर्षिः प्रभावं तनयस्य तम् ।

श्रुत्वा दृष्ट्वाऽद्भुततमं प्रकृतीनां च संमतम् ।

अनुरक्तप्रजं [राजा] ध्रुवं चक्रे भुवः पतिम् ॥

The royal sage Uttanapada, hearing of and himself seeing that most wonderful greatness of his son, and seeing also the consent of the subjects, made Dhruva, beloved of the subjects, the lord of the Kingdom.

आत्मानं च प्रवयसमाकलय्य विशाम्पतिः ।

वनं विरक्तः प्रातिष्ठद्विमृशन्नात्मनो गतिम् ॥

Seeing himself very old, king Uttanapada, becoming detached, started out to the forests thinking of the way to self-realisation.

ध्रुवोऽयजत यज्ञेशमच्युते भक्तिमुद्वहन् ।

ददर्शाऽऽत्मनि भूतेषु तमेवावस्थितं विभुम् ॥

Dhruva propitiated with sacrifices the Lord of the sacrifices; with devotion to (that) imperishable Being, he saw established in himself and in all beings only that all-pervading God.

तमेवं शीलसंपन्नं मेनिरे पितरं प्रजाः ॥

The subjects looked on Dhruva, endowed with such conduct, as their father.

एवं बहुसवं कालं नीत्वा कृष्णपरायणः।

अभूत्त्रयाणां लोकानां चूडामणिरिवामलः ॥

Thus spending a long time, Dhruva, for whom Lord Hari was the greatest resort, became (the pole-star) which is like a pure crest-jewel to the three worlds.*

॥ इति ध्रुवचरित्रम् ॥

THUS ENDS THE STORY OF DHRUVA

* Dhruva became the pole-star in the end. This is the permanent place (Dhruvakshiti) which the Lord had promised him.

॥ श्रीः ॥

॥ पृथुराजचरित्रम् ॥

—:०:—

THE STORY OF THE INCARNATION
AS KING PRITHU

सुनीथाऽङ्गस्य या पत्नी सुषुवे वेनमुल्बणम् ॥

•Sunitha, the wife of (king) Anga*, gave birth to the terrible Vena.

स बालः क्रीडतो बालान्पशुमारममारयत् ॥

As a boy, he was butchering the boys who were playing, as one butchers animals.

* After Dhruva, his eldest son Utkala having become desireless of kingdom, his next son Vatsara became king. Vatsara's wife gave birth to six sons; the eldest of these, Pushparna begot six sons on his two wives. The last of these, Vyushta, had a son named Sarvatejas by his wife named Pushkarini. Of Sarvatejas and Akuti was born the Manu named Chakshusha. Chakshusha Manu had twelve sons, the last of whom, Ulmuka begot six sons, the eldest of whom was Anga.

तं विचक्ष्य खलं पुत्रं नृप आसीत्सुदुर्मनाः ॥

Seeing his son wicked, king Anga became very depressed in mind.

एवं स निर्विण्णमना नृपो गृहात्
ह्रित्वा गतो वेनसुर्वं प्रसुप्ताम् ॥

Thus disgusted, king Anga went away from the palace abandoning the sleeping mother of Vena.

भृग्वदायस्ते मुनयो लोकानां क्षेमदर्शिनः ।

प्रकृत्यसमतं वेनमभ्यषिञ्चन् पतिं भुवः ॥

The sages, Bhrigu and others, who have always the security of the world in view, anointed as King, Vena, who was not acceptable to the subjects.

सोऽवमेने महाभागांस्तव्यस्संभावितस्स्वतः ।

न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित् ।

इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः ॥

Haughty and imagining himself great, he insulted the eminent. "Brahmins ! You should not perform sacrifices ; you should not make any gifts ; you should not offer any oblations anywhere." Thus did he prohibit Dharma by the beat of drum everywhere.

'अहो उभयतः प्राप्तं लोकस्य व्यसनं महत् ।
 दारुण्युभयतो दीप्त इव तत्स्करपालयोः ॥
 अराजकभयादेष कृतो राजाऽतदर्हणः ।
 ततोऽप्यासीद्भयं त्वद्य कथं स्यात्स्वस्ति देहिनाम् ॥
 वेनः प्रकृत्यैव खलः स जिघांसति वै प्रजाः ।
 तथाऽपि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत् ॥'

"Alas, from thieves and from the tyrant, from both the sides, is the world faced with great calamity, like a log of wood burning at both ends. Out of fear for anarchy, this undeserving Vena was made king and from him also has fear come now. How can there be welfare for the people? Vena is wicked by nature and he desires to destroy the subjects. Still we shall pacify him so that the sin of having made him king shall not attach to us."

एवमध्यवसायैर्न मुनयो गूढमन्यवः ।

उपव्रज्यान्वन्वेनं सान्त्वयित्वा च सामभिः ॥

Resolving thus, the sages approached Vena with their anger concealed, and told him, conciliating him with gentle words:

‘ धर्मस्स ते मा विनशेत्प्रजानां क्षेमलक्षणः ।

यस्मिन्विनष्टे नृपतिरेश्वर्यादवरोहति ॥

“ Let not that Dharma which is the welfare of your subjects disappear from you ; when it disappears, the king falls down from his power.

‘ यस्य राष्ट्रे पुरे चैव भगवानिज्यते जनैः ।

तस्य राज्ञो महाभाग भगवान्परितुष्यति ।

तस्मिन्स्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे ॥’

“ The Lord is pleased with that King in whose country and city, O blessed king ! the Lord is worshipped by the people ; and what is unattainable when that King of kings is pleased ? ”

वेनः—

बालिशा बत यूयं वा अधर्मे धर्ममानिनः ।

ये वृत्तिदं पतिं हित्वा जारं पतिमुपासते ॥

Vena—

“ You are either childish or you imagine Dharma in what is Adharma,—you who ignore the husband who maintains you and adore the clandestine lover.

‘ विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः ।
 एते चान्ये च विबुधाः प्रभवो वरशापयोः ।
 देहे भवन्ति नृपतेस्सर्वदेवमयो नृपः ।
 तस्मान्मां कर्मभिर्विप्रा यजध्वं गतमत्सराः ॥’

“ Vishnu, Brahma, Siva, Indra, Vayu, Yama, Surya,—these and other gods, who have it in their power to bless or curse, are present in the body of the king ; the king is the embodiment of all gods. Therefore, without malice for me, you Brahmins, worship *me* with sacrifices and rites.”

इति तेऽसत्कृतास्तेन चुक्रुधू रुढमन्यवः ।

निजघ्नुर्दुष्टैर्वेनं हतमच्युतनिन्दया ॥

Thus insulted by Vena, the sages grew angry ; and with their anger mounting up, they struck down with the (fatal) sound of ‘Hum’, Vena, (already) killed by his insulting the imperishable Lord.

विपन्नस्य पुनर्विप्रैरपुत्रस्य महीपतेः ।

बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत ॥

विष्णोः कला पृथुर्नाम महाराजः पृथुश्रवाः ।

अर्विञ्च तत्परा हि श्रीरनुजज्ञेऽनपायिनी ॥

Of the arms of king Vena who died childless, the arms that were being churned by Brahmins, was born a couple : a partial manifestation of Lord Vishnu, Prithu by name, who was to be an emperor of great renown ; and the imperishable Goddess Lakshmi, always devoted to Vishnu, was born after Prithu as Archis.

तस्याभिषेक आरब्धो ब्राह्मणैर्ब्रह्मवादिभिः ॥

Brahmins, the expounders of the Godhead, performed the coronation of that Prithu.

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् ।

गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम् ॥

He was the most eminent among those who upheld Dharma ; he made the world follow Dharma, guarded its bounds and chastised its enemies.

भूतानां करुणः शश्वद् आर्तानां क्षितिवृत्तिमान् ॥

Having the patience of Mother Earth, he was ever sympathetic to the beings in suffering.

नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि ।

दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः ॥

Steadfast in Dharma, this Prithu punished not the innocent, even if he were the son of one who hated him (Prithu), and he punished even his own son, if the son deserved punishment.

मातृभक्तिः परस्त्रीषु पत्न्यामर्धं इवात्मनः ।

प्रजासु पितृवत्स्निग्धस्सुहृदां नन्दिवर्धनः ॥

He revered others' women as his mother, and his own wife, he loved as half of his own self. He was affectionate towards his subjects like a father and increased the happiness of his friends.

भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ।

अथास्मिन्भगवान्वैन्यः प्रजानां वृत्तिदः पिता ।

निवासान्कल्पयाञ्चक्रे तत्रतत्र यथार्हतः ।

ग्रामान्पुरः पत्तनानि दुर्गाणि विविधानि च ।

प्राक् पृथोरिह नैवैषा पुरग्रामादिकल्पना ॥

King Prithu, son of Vena, made (the surface of) the earth almost even; and on it then, Prithu, who was God Himself, and who maintained his subjects like a father, created everywhere places of dwelling,—

villages, cities, towns, and various kinds of forts. Before Prithu, there never was on this earth this devising of cities, villages and the like.

मनोवाग्बृत्तिभिस्सौम्यैर्गुणैस्तरञ्जयन्प्रजाः ।

राजेत्यधान्नामधेयं सोमराज इवापरः ॥

Delighting the subjects with the pleasing qualities of his mind, speech and conduct, Prithu bore the name 'Raja'* (the delighter of the people), as if he were another moon,

॥ इति पृथुराजावतारकथा ॥

THUS ENDS THE STORY OF THE INCARNATION
AS KING PRITHU

* Prithu was called *Raja*, having been king *par excellence*. Both the moon and the king are called *Raja*. *Raja* is derived from the root *Ranj* to please. The ideal king is thus one who pleases his subjects.

॥ श्रीः ॥

॥ प्राचीनबर्हिःप्रबोधकथा ॥

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THE STORY OF THE ENLIGHTENMENT OF
PRACHINABARHIS

बर्हिषत्सुमहाभागो द्वाविर्धानिः प्रजापतिः ।
क्रियाकाण्डेषु निष्णातो योगेषु च [कुरुद्वद्]॥

Barhishat, the very blessed son of Havirdhana, became king;* he was an expert in the texts on sacrifices, and also in the several paths of Yoga.

यस्येदं देवयजनमनुयज्ञं वितन्वतः ।

प्राचीनाग्रैः कुशैरासीदास्तृतं वसुधातलम् ॥

The whole surface of the earth which was converted by him, who was performing sacrifice upon sacrifice, into one sacrificial hall, was strewn over with the sacred-grass laid eastward.

* Prithu was succeeded by Vijitasva his son, who had the other name Antardhana. By Nabhasvati, a wife of his, Antardhana had the son Havirdhana. Havirdhana had six sons, the eldest of whom was Barhishat otherwise called Prachinabarhis, one of the Prajapatis, (primeval progenitors) and always engrossed in sacrificial rites.

प्राचीनबर्हिषं [क्षत्तः] कर्मस्वासक्तमानसम् ।

नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥

The compassionate Narada who knew the Truth of Self enlightened this Prachina-barhis whose mind was engrossed in sacrificial rites :

‘ भो भो प्रजापते [राजन्] पशून्पश्य त्वयाऽध्वरे ।

संज्ञापिताञ्जीवसङ्घान् निर्घृणेन सहस्रशः ॥

“ O, king ! behold (these) animals, these multitudes of living beings, that you have, without pity or disgust, butchered by thousands in your sacrifice !

‘ एते त्वां संप्रतीक्षन्ते स्मरन्तो वैशसं तव ।

संपरेतमयःकूटैश्छिन्दन्त्युत्थितमन्यवः ॥

“ Remembering the slaughter done by you, they are looking forward to your death when, with their fury shooting up, they will tear you up with their steel-horns.

‘ यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन् ।

तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ॥

नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् ।

द्वयं हृद्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ॥

“ As a man carrying a heavy burden on his head bears it (now) on his shoulder, even so are all remedies. Action by itself can never be the final remedy for Actions ; for both proceed from nescience ; O sinless soul ! it is like a dream within a dream !

‘ अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा ।

संसृतिस्तद्वयवच्छेदो भक्त्या परमया गुरौ ॥

“ It is this procession of birth and death which causes the series of calamities for the Self, the (real) object that has to be realised by one ; and the snapping of that chain of birth and death is by supreme devotion to the Master.

‘ यदा यमनुगृह्णाति भगवानात्मभावितः ।

स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥

“ When the Lord who has been realised in one's self blesses one, he casts away the mind that has rooted itself in the world and sacrificial scripture.

‘ आस्तीर्य दमैः प्रागग्रैः कात्स्न्येन क्षितिमण्डलम् ।

स्तब्धो बृहद्व्यान्मानी कर्म नावैषि यत्परम् ।

तत्कर्म हरितोषं यत् सा विद्या तन्मतिर्यया ॥

“Strewing the whole of this earth with blades of grass thrown eastward, you pride yourself with this huge slaughter of living beings and imagining that you have done the right thing, you know not that which is the greater Karma. That is Karma which pleases Lord Hari; that is knowledge which makes one think of Him.

‘हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः ।

तत्पादमूलं शरणं यतः क्षेमो नृणामिह ॥

“Hari is the soul of all beings, Himself the source (of all) and Master. His feet are the refuge wherefrom welfare (flows) for men in this world.

‘स वै प्रियतमश्चात्मा यतो न भयमण्वपि ।

इति वेद स वै विद्वान् यो विद्वान्स गुरुर्हरिः ॥

“‘Being the soul, He is the most beloved (for us); from Him there is not even an atom of fear.’ He who knows this, is the man of wisdom; the man of wisdom is the great man; he is verily, Lord Hari.”

भागवतमुख्यो भगवान्नारदो हंसयोर्गतिम् ।

प्रदर्श्य ह्यमुमामन्य सिद्धलोकं ततोऽगमत् ॥

Blessed Narada, chief among God's devotees, having explained the nature of the Universal and Individual Souls, took leave of Prachinabarhis and then went to the world of those who have realised their Self.

प्राचीनबर्ही राजर्षिः प्रजासर्गाभिरक्षणे ।

आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् ॥

Becoming a royal sage, Prachinabarhis directed his sons to live the householder's life and protect the people and went away for penance to the hermitage of sage Kapila.

तत्रैकाग्रमना वीरो गोविन्दचरणाम्बुजम् ।

विमुक्तसङ्गोऽनुभजन् भक्त्या तत्साम्यतामगात् ॥

There, the heroic Prachinabarhis continuously adored the lotus-feet of Lord Hari, with mind concentrated and attachments all abandoned ; and by this devotion, he attained the state of equality with Lord Hari.

॥ इति प्राचीनबर्हीःप्रबोधकथा ॥

THUS ENDS THE STORY OF THE
ENLIGHTENMENT OF KING PRACHINABARHIS.

॥ श्रीः ॥
॥ प्रियव्रतकथा ॥

THE STORY OF PRIYAVRATA

स राजपुत्रः प्रियव्रतः परमभागवतो नारदस्य
चरणोपसेवयाऽवगतपरमार्थसतत्त्वोऽवनितलपरि-
पालनाय स्वपित्रोपामन्त्रितो भगवति वासुदेव
एवाव्यवधानसमाधियोगेन नैवाभ्यनन्दत् ।

That (other) son of the king (Manu), Priyavrata *, a very great devotee of the Lord, who had learnt the Truth by service at the feet of Narada, was called upon by his father (Manu) to protect the world, but for the sake of uninterrupted contemplation of Lord Vasudeva, (he) did not relish (that duty).

* Priyavrata was brother of Uttanapada, father of Dhruva. The mapping out of the globe into the seven oceans and seven continents is said to date from the time of this Priyavrata who is described as having gone round the world many times.

अथ ह भगवानात्मयोनिः प्रियव्रतमिति होवाच ।

‘भयं प्रमत्तस्य वनेष्वपि स्यात्

यतस्स आस्ते सदृष्टसपत्नः ।

जितेन्द्रियस्यात्मरतेर्बुधस्य

गृहाश्रमः किन्नु करोत्यवद्यम् ॥

Then the self-born God Brahma spoke to Priyavrata thus: “To the unwary, there may be fear even in the forests; for he is (surrounded) by his six enemies, (Passion, Anger, Avarice, Delusion, Pride, and Malice); and to that wise man who has conquered his senses and has found joy in his self, what harm can household life do?”

‘त्वं त्वब्जनाभाङ्घ्रिसरोजकोश-

दुर्गाश्रितो निर्जितषट्सपत्नः ।

भुङ्क्ष्वेह भोगान्पुरुषातिदिष्टा-

न्विमुक्तसङ्गः प्रकृतिं भजस्व ॥

“And you have resorted to the stronghold of the lotus-feet of Hari and conquered the six enemies. Abandoning attachment, enjoy here the joys extended to you by the Supreme Being and (thus) realise your essential nature.

इति स जगतीपतिरीश्वरेच्छयाऽधिनिवेशित-
कर्माधिकारो भगवत आदिपुरुषस्याङ्घ्रियुगला-
नवरतध्यानानुभावेनावदातो महीतलमनुशशास ।

Thus, at the wish of the Lord, king Priyavrata assumed active duty, and remaining unsullied as a result of the power of the ceaseless contemplation of the feet of Lord Hari, the Prime Being, he ruled the earth.

प्रियव्रतकृतं कर्म को नु कुर्याद्विनेश्वरम् ।

भूसंस्थानं कृतं येन सरिद्विरिवनादिभिः ।

सीमा च भूतनिर्वृत्यै द्वीपेद्वीपे विभागशः ॥

Who else but the Lord can do what Priyavrata accomplished, Priyavrata who determined the world marking out the rivers; mountains, forests and the rest, and the distinct boundaries of each continent, for the peace of beings ?

॥ इति प्रियव्रतकथा ॥

THUS ENDS THE STORY OF PRIYAVRATA.

॥ श्रीः ॥

॥ ऋषभावतारकथा ॥

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THE STORY OF THE INCARNATION
AS RISHABHA

नाभिरपत्यकामोऽप्रजया मेरुदेव्या भगवन्तमयजत।

Desirous of issue, Nabhi,* along with his childless (queen) Merudevi, worshipped the Lord.

भगवान्नामेः प्रियचिकीर्षया मेरुदेव्यां धर्मान् दर्शयितुकामोऽवततार ।

Wishing to please Nabhi, and with the desire to enunciate the Dharmas, the Lord incarnated Himself in his (queen) Merudevi.

तस्य वरीयसा चौजसा पिता ऋषभ इतीदं नाम चकार ।

* Priyavrata was succeeded by his son Agnidhra, and Agnidhra by his son Nabhi.

Because of His superior energy, the father gave Him the name Rishabha.

**नाभिरात्मजं समयसेतुरक्षायामभिषिच्य सह
मेरुदेव्या समाधियोगेन कालेन भगवन्तमवाप ।**

Nabhi installed his son (Rishabha) in the (duty of) guarding the bounds of Dharma (*i.e.*, made him king), and, along with Merudevi, attained in course of time the Lord, through contemplation.

**अथ ह भगवानृषभदेवो गृहमेधिनां धर्माननुशि-
क्षमाणो जयन्त्यामात्मजानामात्मसमानां शतं जन-
यामास । येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण
आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति ॥**

The Lord Rishabhadeva, inculcating the Dharmas of the householders, begot a hundred sons equal to Himself on (his wife) Jayanti; of whom the eldest was the great yogin, Bharata of most eminent qualities, after whom this country is called Bharata varsha.

भगवानृषभसंज्ञः आत्मतन्त्रः स्वयं नित्य-
निवृत्तानर्थपरम्परः केवलानन्दानुभव ईश्वर एव
धर्ममाचरणेनोपशिक्षयन्नतद्विदां, सम उपशान्तो
मैत्रः कारुणिको धर्मार्थयशःप्रजानन्दामृतावरोधेन
गृहेषु लोकं नियमयत् । यद्यच्छीर्षण्याचरितं
तत्तदनुवर्तते लोकः ॥

Though He was master of Himself, and by Himself permanently devoid of all evils and though He was God Himself who is (ever) in the enjoyment of the bliss unimpaired, the Lord, with the name of Rishabha, taught by his own example the Dharmas to those ignorant of them. Remaining equal towards all, subdued in passions, full of friendliness and sympathy, He ordained the world in domestic life leading to the acquisition of Dharma, material gains, fame, children, pleasure and (in the end) salvation also. For, whatever the great man does, that the world does after him.

भगवतर्षभेण परिरक्ष्यमाण एतस्मिन्वर्षे न कश्चन
पुरुषो वाञ्छत्यात्मनोऽन्यस्मात्कथञ्चन किमपि ।

When this country was being protected by Lord Rishabha, none coveted for himself anything from anybody in any manner.

**स कदाचिद् भगवानृषभो ब्रह्मर्षिप्रवरसभायां
प्रजानां निशामयन्तीनामात्मजानुवाच ।**

Lord Rishabha once addressed his sons in the assembly of the greatest of Brahmin sages and as the subjects were listening :

**‘नायं देहो देहभाजां नृलोके
कष्टान्कामानर्हते विद्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं
शुद्धयेद्यस्माद्ब्रह्मसौख्यं त्वनन्तम् ॥**

“ This body with which men have been blessed in this world of human beings, does not deserve the miserable pleasures which are like those of the filth-eating creatures. Sons ! this body deserves that divine penance, by which one's mind gets purified, and through which, is obtained the permanent bliss of Self.

‘महत्सेवां द्वारमाहुर्विमुक्ते-

स्तमोद्वारं योषिवां सङ्गिसङ्गम् ।

महान्तस्ते समचित्ताः प्रशान्ताः

विमन्यवः सुहृदः साधवो ये ॥

“The adoration of the great is said to be the door to deliverance ; and association with those associated with women, the entrance to darkness. Great men are they whose minds are in equanimity, who have attained tranquillity, who are free from anger, who are friends (to all) and who are good in nature.

‘लोकः स्वयं श्रेयसि नष्टदृष्टिः

योऽर्थान्समीहेत निकायकामः ।

अन्योन्यवैरस्सुखलेशहेतो-

रन्तदुःखं च न वेद मूढः ॥

“The world has itself lost sight of its welfare, this world which in its great avarice, yearns for material possessions ; creating mutual animosity for the sake of a morsel of enjoyment, this deluded world realises not the unending misery (it causes to itself).

‘गुरुर्न स स्यान्न पतिश्च स स्यात्
न मोचयेद्यस्समुपेतमृत्युम् ।

“ He will not be a teacher, nor he a leader,
who will not save one from impending death.

‘मनोवचोदृक्करणेहितस्य
साक्षात्कृतं मे परिबर्द्धणं हि ।

विना पुमान्येन महाविमोहात्
कृतान्तपाशान्न विमोक्तुमीशेत् ॥

“ The fruit of the activity of mind,
speech, eye and the other faculties is the
offering of it to Me. Without this, man
cannot escape the stupendous nescience
which is verily the noose of death.”

एवमनुशास्यात्मजान् भगवानृषभापदेशः स्व-
तनयशतज्येष्ठं भरतं धरणिपालनायाभिषिच्य स्वयं
प्रव्रजाज ।

Having thus instructed his sons, the
Lord in the guise of Rishabha appointed
Bharata, the eldest of his hundred sons,
to the (task of) protecting the world and
Himself departed renouncing everything.

॥ इति ऋषभावतारकथा ॥

THUS ENDS THE STORY OF THE
INCARNATION AS RISHABHA

॥ श्रीः ॥

॥ जडभरतचरित्रम् ॥

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THE STORY OF JADABHARATA

भरतस्तु पञ्चजनीमुपयेमे, तस्यामात्मजाननु-
रूपानात्मनः पञ्च जनयामास ।

Bharata married Panchajani and begot
on her five sons, equal to himself.

स बहुविन्महीपतिरुवत्सलतया स्वेस्वे कर्मणि
वर्तमानाः प्रजाः पर्यपालयत् । ईजे च भगवन्तं
ऋतुभिरुच्चावचैः ॥

That king Bharata of extensive know-
ledge protected with great affection his
subjects who were devoted to their
respective duties. He worshipped the Lord
also with manifold sacrifices.

एवं वर्षायुतसहस्रपर्यन्तावसितनिर्वाणावसरोऽ-
धिभुज्यमानं स्वतनयेभ्यो रिक्तं विभज्य स्वयं
पुलहाश्रमं प्रवव्राज ।

(Having lived) thus, Bharata, at the end of ten million years, resolved that the time for the end of enjoyment had come, divided the possession (of the kingdom) he was enjoying among his sons and himself retired to the hermitage of (sage) Pulaha.

अस्मिन्स समीहमानो भगवत आराधनमुप-
भृतोपशमः परां निर्वृतिमवाप ।

There (in that hermitage), he propitiated the Lord and gaining more and more tranquillity, he attained supreme bliss.

एकदा महानद्यां ब्रह्माक्षरमभिगृणानो मुहूर्तत्रय-
मुपविवेश ।

Once, he was sitting for some time on the bank of a river uttering the sacred Mantra.

तत्र तदा हरिणी पिपासया जलाशयाभ्याशमु-
पजगाम । तथा पेपीयमान उदकेऽविदूरेण मृगपते-
रन्नादो लोकभयङ्कर उदपतत् । तमुपभृत्य सा

मृगवधूः प्रकृतिविकलबा भयात् सहसैवोच्चक्राम ।
तस्या उत्पतन्त्या अन्तर्वन्त्या उरुभयावगलितो
गर्भस्त्रोतसि निपपात ॥

There, at that time, a thirsty doe approached the river. When the doe was drinking water, there arose from the neighbourhood the roar of the king of beasts which terrified the whole world. Hearing that, the doe, timid by nature, jumped away, all of a sudden, out of fear. And as that pregnant doe was jumping, the young one in her womb slipped out, as a result of her great fright, and fell into the stream.

तत्प्रसवोत्सर्पणभयखेदातुरा कस्याञ्चिद्दर्यो
कृष्णसारसती निपपात, अथ च ममार ।

In the agony due to the discharge of the young one, the jump and the fright, the doe fell down in a cave and, after a time, died.

तं त्वेणकुणकं कृपणं स्रोतसाऽनूह्यमानमभि-
वीक्ष्यानुकम्पया राजर्षिर्भरत आदायाश्रमपद-
मनयत् ।

Seeing the pitiable young one of the doe being carried along by the flood, the royal sage, Bharata, rescued it in his sympathy and took it to his hermitage.

तस्य एणकुणक उच्चैरेतस्मिन् कृतनिजाभि-
मानस्याहरहः तत्पोषणपालनलालनप्रीणनानुध्या-
नेनात्मनियमा एकैकशः कतिपयेनाहर्गणेन सर्व
एवोदवसन् ।

Towards this little deer, Bharata formed the strong attachment that it was his own, and as a result of his daily nourishing it, protecting it (from wild beasts), fondling it, satisfying its wants and continuous thinking of it, all his austerities, one by one, became extinct in a few days.

तस्यैवमन्तरायविहतयोगारम्भणस्य भरतस्य
दुरतिक्रमः काल आपद्यत ।

To that Bharata whose Yoga was thus destroyed by the obstacle (of the young deer), there came the inescapable time of death.

मृग एवाभिनिवेशितमना विसृज्य लोकमिमं
मृगशरीरमवाप । तत्राप्यात्मनो मृगत्वकारण-
मनुस्मृत्य भ्रूशमनुत्पद्यमानो विसृज्य मृगीं मातरं
पुनर्भगवत्क्षेत्रं पुलस्त्यपुलहाश्रमं प्रत्याजगाम ॥

Passing away with a mind absorbed in the deer only, he was born (again) as a deer. (But) even in that deer-body, he thought of the cause for his becoming a deer and repenting very much, left his mother-doe, and again returned to the Lord's own realm, the hermitage of (sages) Pulastya and Pulaha.

तस्मिन्नपि शुष्कपर्णतृणवीरुधा वर्तमानो
मृगत्वनिमित्तावसानमेव गणयन् मृगशरीरमुत्स-
सर्ज ।

There, he lived on dried leaves, grass and creepers, counting the time for the expiry of the Karma that caused him to be born as a deer and (then) left his deer-body.

अथ कस्यचिद् द्विजवरस्य नवसोदर्या अङ्गजा
बभूवुः, मिथुनं च यवीयस्यां भार्यायाम् । यस्तु तत्र
पुमान्, तं परमभागवतं भरतमुत्सृष्टमृगशरीरं
चरमशरीरेण विप्रत्वं गतमाहुः ॥

Then, there were born to an excellent Brahmin nine sons by one wife, and by the younger wife twins, a son and a

daughter. The male-child of the twins, they say, was the great devotee Bharata who had left the deer-body and had become a Brahmin in his last birth.

तत्रापि स्वजनसङ्गाद् भृशमुद्विजमानो भग-
वदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानमुन्मत्त -
जडान्धबधिरस्वरूपेण दर्शयामास लोकस्य ।
शीतोष्णवातवर्षेष्वनावृताङ्गो विचचार ॥

In that birth also, he was terribly afraid of attachment to his kith and kin and remembering, by God's grace, the series of his previous births, he exhibited himself to the world as a man mad, insensate, blind, and deaf. With an uncovered body, he wandered about in cold, heat, storm and rain.

अथ कदाचित्कश्चिद्रूपलपतिर्भद्रकाल्यै पुरुष-
पशुमालभतापत्यकामः । तदनुचरा निशि एनं
बद्धा रशनया चण्डिकागृहमुपनिन्युः । अथ वृषल-
राजपणिः पुरुषपशोरसृगासवेन देवीं यक्ष्यमाणोऽ-
सिमुपाददे ॥

Then, on an occasion, a certain bandit-chief, desiring issue, decided to offer a human sacrifice to Goddess Bhadrakali. His followers bound Bharata with a rope in the night and brought him to the temple of Chandika (Bhadrakali). Then, the bandit who was officiating as the priest of the bandit-chief took the sword for propitiating the Goddess with the wine of the blood of that human offering.

इति तेषां वृषलानां रजस्तमःप्रकृतीनां हिंसा-
विहाराणां कर्मातिदारुणं यद्ब्रह्मभूतस्य निर्वैरस्य
सर्वभूतसुहृदोऽननुमतमालम्बनं तदुपलभ्य सहसो-
च्चचाट सैव देवी ।

Seeing that highly heinous act of those low men of passion and delusion, delighting in violence, namely, the impermissible killing of one who had become the Brahman, one from whom enmity had completely departed and one who was a friend of all beings, the Goddess Herself suddenly burst out of the image.

महादृढासं विमुञ्चन्त्युत्पत्य पापीयसां तेनै-
वासिना विवृक्णशीर्ष्णामसृगासवं निपीय जगौ
ननर्त च । एवमेव महद्भिचारातिक्रमः कात्स्न्येना-
त्मने फलति ॥

Laughing a terrific laugh, she jumped and with the same sword cut off the heads of those evil men, drank the wine of their blood, and sang, and danced. Thus indeed does the sin of torturing the great completely turn against the sinner (himself).

न वा एतन्महद्भुतं यदसंभ्रमः स्वशिर-
श्छेदन आपतितेऽपि विमुक्तदेहाद्यात्मभावसुदृढ-
हृदयग्रन्थीनाम् ।

Nor is this composure even when one's decapitation is imminent any great wonder in those who have cast away that strong knot of the heart, the mistaken sense of soul in body and other material objects.

अथ सिन्धुसौवीरपते रङ्गगणस्य वृजत इक्षु-
मत्यास्तटे शिविकावहपुरुषान्वेषणसमये स द्विजवर

उपलब्ध एष पीवा युवा धुरं वोढुमलमिति पूर्व-
विष्टिगृहीतैस्सह गृहीतः प्रसभमतदर्हमुवाह शिबि-
कां स महानुभावः ।

Then, while Rahugana, king of the Sindhus and the Sauviras, was on a journey along the bank of the Ikshumati, and a search was made for palanquin-bearers, this eminent Brahmin, Jadabharata, was found. "Stout and youthful, this man is capable of bearing the burden"—thus was he forcibly caught hold of, along with others previously conscribed, and that great man undeservingly carried the palanquin.

यदा हि न समाहिता पुरुषगतिः, तदा विषम-
गतां स्वशिबिकां रङ्गण उपधार्याह किं विषम-
मुह्यते यानमिति ।

When the movement of the bearers was not uniform, Rahugana found his palanquin moving irregularly and said : "Why is the vehicle carried unevenly ?"

पुरुषाः—

‘वयं नरदेव साध्वेव वहामः । अयमधुनैव
नियुक्तो न द्रुतं व्रजति, नानेन सह वोढुं पारयाम
इति ।’

(The bearers said :) “ King, we are carrying (the palanquin) aright but this recently recruited person does not proceed fast and we are not able to carry it along with him.”

**राजा रहगण उपासितवृद्धोऽपि ईषदुत्थित-
मन्युरविस्पष्टब्रह्मतेजसं रजसावृतमतिराह—**

King Rahugana, though he was one who had sat at the feet of the great, became a little angry and with mind sullied thereby, told Bharata whose Brahminic effulgence was not apparent:

**‘अहो कष्टं भ्रातः ! व्यक्तमुरु परिश्रान्तो, दीर्घ-
मध्वानमेक एव ऊहिवान् सुचिरम्, नातिपीवा,
न संहननाङ्गो, जरसा चोपद्रुतो भवान् !’**

“ Alas brother, what a misery ! Clearly, you are very tired ! Singly and for long, you have been carrying (the palanquin) a long way ! You are not very stout or sturdy in limbs and you are decrepit ! ”

**इति विप्रलब्धोऽपि ब्रह्मभूतस्तूष्णीं शिविकां
पर्ववदुवाह ।**

Though scolded ironically in this manner, Bharata, who had become the Brahman, silently bore the palanquin as before.

अथ प्रकुपित उवाच रङ्गुगणः 'किं भर्तृशासनम-
तिचरसि, प्रमत्तस्य च ते करोमि चिकित्साम्' इति।

Then Rahugana, becoming very angry, told him : " Why do you disobey the order of the master ? I will give the (proper) remedy (of punishment) to you who are negligent."

एवमबद्धं भाषमाणं नरदेवाभिमानं स भगवान्
ब्राह्मणो ब्रह्मभूतस्सर्वभूतसुहृदात्मा सयमान
इदमाह ।

That blessed Brahmin, who had become the Brahman and whose soul had become the friend of all beings, said this with a smile to that Rahugana who was prattling in that manner and was proud of being a king :

‘स्थौल्यं कार्यं व्याधय आधयश्च

क्षुत्तृड्भयं कलिरिच्छा जरा च ।

निद्रारतिर्मन्युरङ्गमदशुचो

देहेन जातस्य हि मे न सन्ति ॥

“ Stoutness, leanness, physical ills, mental anguish, the fear of hunger and thirst, quarrel, desire, old age, sleep, enjoyment, anger, the intoxicating sense of I, sorrows, —these exist for him who is born in the flesh, not for me (who am born in spirit).

‘ स्वस्वाम्यभावो ध्रुव ईडय यत्र
तर्ह्यच्यतेऽसौ विधिकृत्ययोगः ॥

“ O praiseworthy king ! if the relation of servant and master is eternal, then there shall be this relation between order and service.

‘ विशेषबुद्धेर्विवरं मनाक् च
पश्याम यन्न व्यवहारतोऽन्यत् ।
क इश्वरस्तत्र किमीशितव्यं
तथाऽपि राजन् करवाम किं ते ॥

“ Except in words, we do not see any occasion for the sense of difference (of master and servant). When the fact is such, who is the lord and what is there to be lorded over ? Still, O king, what shall we do for you ?

‘उन्मत्तमत्तजडवत्स्वसंस्थां

गतस्य मे वीर चिकित्सितेन ।

अर्थः कियान्भवता शिक्षितेन

स्तब्धप्रमत्तस्य च पिष्टपेषः ॥’

“O heroic king! of what avail is the remedy of your punishment to me who, though looking like one mad, intoxicated or insensate, am really one who has attained selfhood? And if I were really stupid or mad, your punishment would be (all the more) futile.”

एतावत्प्रत्युदीर्य मुनिवर उपभोगेन कर्मरब्धं
व्यपनयन् राजयानमुवाह ।

Having replied this much, that eminent sage, who was living out the fruits of those past actions which had begun to bear fruit, carried the royal vehicle.

स चापि तद्दृश्यग्रन्थिमोचनं द्विजवच
आश्रुत्य, त्वरयाऽवरुह्य शिरसा पादमूलमुपसृतः
क्षमापयन् विगतनृपदेवस्य उवाच ।

And Rahugana, on hearing those words of the eminent Brahmin which cut the knot of nescience, got down (from his

palanquin) in haste, bowed at his feet, and with his pride of kingship gone, begged pardon of him and said :

‘कस्त्वं निगूढश्चरसीह कस्मात्
क्षेमाय नश्चेदसि नोत शुफलः ।
अहं मुनीनां परमं गुरुं वै
प्रष्टुं प्रवृत्तस्स भवानपि स्वित् ॥

“Who are you that move about here in disguise, and wherefore? If you are here for my welfare, may you not be the pure Lord Himself? I am on my way to enquire (what my refuge is) of Kapila, the first preceptor of all sages. May it be that thou art Himself?

‘तन्मे भवान्नरदेवाभिमान-
मदेन तुच्छीकृतसत्तमस्य ।
कृषीष्ट मैत्रीदृशमार्तबन्धो
यथा तरे सदवध्यानमंहः ॥

“Therefore, O, you friend of the suffering, you must grace with a look of friendliness me who have, in the intoxication of my pride of kingship, slighted the noblest of men; so only may I escape the sin of insulting the good.”

जडभरतः—

‘ गुणानुरक्तं व्यसनाय जन्तोः
क्षेमाय नैर्गुण्यमथो मनस्स्यात् ॥

Jadabharata—

“ Attached to material objects of enjoyment, the mind of beings makes for their misery, but if it is freed of such objects, it makes for welfare.

‘ न यावदेतां तनुभृन्नरेन्द्र
विधूय मायां वयुनोदयेन ।
विमुक्तसङ्गो जितषट्सपत्नो
वेदात्मतत्त्वं भ्रमतीह तावत् ।

न यावदेतन्मन आत्मलिङ्गं
संसारतापावपनं जनस्य ॥

“ King! so long as man does not shake off this nescience as a result of the rise of knowledge, and leaving off (all) attachments and conquering the six enemies (Desire, Anger, Avarice, Delusion, Pride and Malice), does not realise the Truth of Self, so long as he does not understand this

mind which conditions the (unconditioned) soul as the soil that produces the agonies of births and deaths of man, so long does man wander here (in the world of birth and death).

‘ भ्रातृव्यमेनं तददभ्रवीर्यम्

उपेक्षयाऽध्येधितमप्रमत्तः ।

गुरोर्हरेश्चरणोपासनास्त्रो

जहि व्यलीकं स्वयमात्ममोषम् ॥

“Therefore, lay aside your carelessness, and with the sword of the worship at the feet of your preceptor and the Lord, slay this very powerful enemy of yours, which has grown powerful by (sheer) negligence, this mind which is unreal in itself but has deprived you of your soul.

‘ अयं जनो नाम चलन्पृथिव्यां

यः पार्थिवः पार्थिव कस्य हेतोः ।

तस्यापि चाङ्घ्रयोरधिगुल्फजङ्घा-

जानूरुमध्योरशिरोधरांसाः ॥

“King ! this something of earth, if it moves about in the world for some reason, comes to

be known as man ; and to that earthen form, there are, above its feet, the ankles, the shanks, the thighs, the hip, the chest, the neck and the shoulders.

‘ असेऽधिदार्वी शिबिका च यस्यां

सौवीरराजेत्यपदेश आस्ते ।

यस्मिन्भवान् रूढनिजाभिमानो

राजाऽस्मि सिन्धुष्विति दुर्मदान्धः ॥

“ And on the shoulder, there is the wooden palanquin and in it there is the name ‘ King of the Sauviras ’ ; and with the sense of mine grown strong in that name, you imagine yourself to be the king of the Sindhus and become blinded by that false pride.

‘ शोच्यानिमांस्त्वमधिकष्टदीना-

न्विष्टथा निगृह्णन्निरनुग्रहोऽसि ।

जनस्य गोप्ताऽस्मि विकत्थमानो

न शोभसे वृद्धसभासु धृष्टः ॥

“ Forcibly conscribing these pitiable people rendered miserable by the great toil (of carrying you), you are indeed merciless.

Boasting that you are the protector of the people, you, who are audacious, do not shine in the assemblies of the learned.

‘ज्ञानं विशुद्धं परमार्थमेकं
यद्वासुदेवं कवयो वदन्ति ।
रहूगणैतत्तपसा न याति
न चेज्यया निर्वपणाद्गृहाद्वा ।
न च्छन्दसा नैव जलाग्निसूर्यैः
विना महत्पादरजोऽभिषेकम् ॥

“Pure knowledge is the one Truth, and that, the men of vision say, is Lord Vasudeva. Rahugana, this man does not attain to by penance, sacrificial rite, libation, or household life; not by recitation of the Veda, never by worship of Water, Fire or Sun. It cannot be attained except by bathing oneself in the dust of the feet of the great.

‘तस्मान्नरोऽसङ्गसुसङ्गजात-
ज्ञानासिनेहैव विवृक्णमोहः ।
हरिं तदीहाकथनश्रुतिभ्यां
लब्धस्मृतिर्यात्यतिपारमध्वनः ॥

“ Therefore cutting here itself his delusion with the sword of knowledge born of the association with those who have no attachments, and acquiring the constant thought (of the Lord) by speaking of and listening to His acts, man reaches Hari, crossing the end of the road of this world.

‘रहूगण त्वमपि ह्यध्वनोऽस्य
सन्मस्तदण्डः कृतभूतमैत्रः ।
असज्जितात्मा हरिसेवया शितं
ज्ञानासिमादाय तरातिपारम् ॥’

“ Rahugana, laying aside the role of punishing (others) and making friends with all beings, with your soul untouched by (objects of enjoyment) and arming yourself with the sword of knowledge, sharp with the service of Lord Hari, you also cross over the other end of this highway.”

इत्वेवं स सिन्धुपतय आत्मसतत्त्वं परमकारुणि-
कतया उपदिश्य आपूर्णार्णव इव निभृतकरणोर्म्या-
शयो धरणिमिमां विचचार ।

Having thus, out of his great compassion, imparted the Truth of Self to the king of the Sindhus, Jadabharata wandered over this earth, looking like the full ocean, the waves of action in his mind having become still.

सौवीरपतिरपि आत्मन्यविद्ययाऽध्यारोपितां
देहात्ममतिं विससर्ज । एवं हि भगवदाश्रिता-
श्रितानुभाषः ॥

And the king of the Sauviras also cast away the sense of soul in the body, which has been superimposed on the self by nescience. Such is the greatness of those that resort to God's devotees.

॥ इति जडभरतचरित्रं समाप्तम् ॥

THUS ENDS THE STORY OF
JADABHARATA.

॥ श्रीः ॥

॥ अजामिलोपाख्यानम् ॥

—:0:—

THE STORY OF AJAMILA

राजा—

‘इष्टश्रुताभ्यां यत्पापं जानन्नप्यात्मनोऽहितम् ।
करोति भूयो विवशः प्रायश्चित्तमथो कथम् ॥’

King Parikshit—

“Though knowing sin to be harmful to oneself from (both) the visible (society, elders and state) and the ethical Institutes one learns, one (still) commits sin, unable to control oneself; and of what avail are expiatory rites then?”

श्रीशुकः—

कर्मणा कर्मनिर्हारो न ह्यात्यन्तिक इष्यते ।

अविद्वदधिकारित्वात् प्रायश्चित्तं विमर्शनम् ॥

Suka—

The annihilation of sin by expiatory rites is not considered as final; for the expiatory rites are prescribed for those who are not men of knowledge. Knowledge is expiation.

नाश्रतः पथ्यमेवान्नं व्याधयोऽभिभवन्ति हि ।

एवं नियमकृद् [राजन्] शनैः क्षेमाय कल्पते ॥

Diseases assail not him who eats only wholesome food ; even so, the person of disciplined life gradually qualifies himself for (ultimate) welfare.

केचित्केवलया भक्त्या वासुदेवपरायणाः ।

अद्य धुन्वन्ति कात्स्न्येन नीहारमिव भास्करः ॥

Even as the sun dispels the fog, some solely devoted to Vasudeva shake off their sin completely by their devotion alone.

प्रायश्चित्तानि चीर्णानि नारायणपराङ्मुखम् ।

न निष्पुनन्ति [राजेन्द्र] सुराकुम्भमिवापगाः ॥

Even as all the rivers cannot sanctify a pot of liquor, all the expiatory rites do not make holy the person who is averse to Narayana.

अत्र चोदाहरन्तीममितिहासं पुरातनम् ।

दूतानां विष्णुयमयोस्संवादः [तं निबोध मे] ॥

And on this subject they tell an old story also, a conversation between the messengers of God Vishnu and Yama (the God of Death) :

कान्यकुब्जे द्विजः कश्चिद्दासीपतिरजामिलः ।

नाम्ना नष्टसदाचारो दास्याः संसर्गदूषितः ॥

There was a Brahmin in Kanyakubja, Ajamila by name, the husband of a prostitute, with all his righteous conduct lost and polluted by association with the harlot.

बन्धक्षकैतवैश्रौर्यैर्गर्हितां वृत्तिमाश्रितः ।

विभ्रत्कुटुम्बमशुचिर्यातयामास देहिनः ॥

Adopting despicable means of livelihood, sycophancy, gambling and theft, and maintaining his family impurely, that Ajamila was torturing people.

तस्य प्रवयसः पुत्रा दश तेषां तु योऽवमः ।

बालो नारायणो नाम्ना पित्रोश्च दयितो भृशम् ।

स बद्धहृदयस्तस्मिन्मुमुदे जरठो भृशम् ॥

To him, who had become very old, there were (born) ten sons, of whom the last was a boy named Narayana, a darling of the parents. Doting on that child, the old man was extremely happy.

स एवं वर्तमानोऽहो मृत्युकाल उपस्थिते ।
मर्ति चकार तनये बाले नारायणाद्वये ॥

Living in this manner, the ignorant Ajamila, when the time of death approached, fixed his mind on that young son of his named Narayana.

स पाशहस्तांस्त्रीन्दृष्ट्वा पुरुषान्भृशदारुणान् ।
दूरे क्रीडनकासक्तं पुत्रं नारायणाद्वयम् ।
प्लावितेन स्वरेणोच्चैराजुहावाकुलेन्द्रियः ॥

Seeing three terrific persons with nooses in their hands, Ajamila, with his senses bewildered, called out in a long-drawn voice for his son named Narayana who was engrossed in his dolls at a distance.

निश्म्य भ्रियमाणस्य ब्रुवतो हरिकीर्तनम् ।
भर्तुर्नाम [महाराज] पार्षदास्सहसाऽऽपतन् ॥

Hearing the name of their Lord from that dying person who was uttering the name of Hari, the attendants of the Lord rushed (to him) in haste.

विकर्षतोऽन्तर्दृदयाद्वासीपतिमजामिलम् ।

यमप्रेष्यान्विष्णुदूता वारयामासुरोजसा ॥

The messengers of Vishnu forcibly prevented the servants of Yama who were dragging from out of the heart, (the soul of) Ajamila, the husband of the prostitute.

ऊचुर्निषेधितास्तांस्ते वैवस्वतपुरस्सराः ॥

Those forerunners of Yama, who were obstructed, told the messengers of Vishnu :

‘ वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः ।

वेदो नारायणस्साक्षात्स्वयंभूरिति शुश्रुम ॥

“ Dharma is that which is inculcated by the Veda ; its opposite is Adharma ; and we have heard that the Veda is the self-born God Narayana Himself.

‘ सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ॥

“ All those who commit sin deserve punishment in accordance with what they have done.

‘ अयं हि श्रुतसंपन्नः शीलवृत्तगुणालयः ।

एकदाऽसौ वनं यातः पितृसन्देशकृद् द्विजः ।

‘ ददर्श कामिनं कञ्चिच्छूद्रं सह भुजिष्यया ।
 क्रीडन्तमनुगायन्तं हसन्तमनयाऽन्तिके ॥

“ This person (Ajāmila) was a Brahmin, endowed with learning and the abode of character, conduct and other virtues ; once, having gone to the forest to do the bidding of his father, he saw a lewd low-caste fellow in the company of a harlot, dallying, singing and laughing with her who was by his side.

‘ दृष्ट्वा तां कामलिप्तेन बाहुना परिरम्भिताम् ।
 जगाम हृच्छयवशं सहस्रैव विमोहितः ॥

“ Seeing her embraced by that lustful person with his arm, this Ajāmila became infatuated at once and a prey to passion.

‘ तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह ।
 तामेव तोषयामास पित्र्येणार्थेन यावता ॥

“ Thinking of her alone, he stopped performing his Dharma ; and with all his available patrimony, he satisfied her alone.

‘ विप्रां स्वभार्यामप्रौढां कुले महति लम्भिताम् ।
 विससर्जाचिरात्पापः स्वैरिण्यापाङ्गविद्धधीः ॥

"With his mind pierced by the side-long glances of the wanton woman, the sinner, Ajamila, soon abandoned his own wife, a Brahmin lady, not yet of age, and married out of a great family.

‘यतस्ततश्चोपनिन्ये न्यायतोऽन्यायतो धनम् ।

वभारास्याः कुटुम्बिन्याः कुटुम्बं मन्दधीरयम् ॥

"He brought money justly or unjustly and from any kind of source and (with that), the fool maintained the family of that (harlot), who had a large family.

‘यदसौ शास्त्रमुल्लङ्घ्य स्वैरचार्यैर्गर्हितः ।

अवर्तत विरं कालमघायुरशुचिर्मलात् ॥

तत एनं दण्डपाणेः सकाशं कृतकिल्बिषम् ।

नेष्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति ॥’

"Since this Ajamila, transgressing the sacred Institutes, licentious and contemned by the noble, has for a long time been leading a life of sin and has been impure with pollution, we shall lead this sinner who has performed no expiation, to the presence of the dispenser of justice (Yama), where he would become purified by punishment."

विष्णुदत्ताः—

‘अयं हि कृतनिर्वेशो जन्मकोटयंहसामपि ।

यद्वथाजहार विवशो नाम स्वस्त्ययनं हरेः ॥

The Lord's messengers—

“This Ajamila has done the expiation for even the sins of a crore of births, since involuntarily he spoke the name of Hari, the path to welfare.

‘सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् ।

नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः ॥

“This is the greatest expiation for all sinners, the uttering of the name of Vishnu whereby the thought of Him is produced.

‘साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।

वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥

“The sages consider the mention of a name of Hari as destroying sin completely, even though the mention is [due to the name being associated with something else*, or is done in jest, or is the result of involuntary sounds, or is done in derision.

* Here the name of the Lord happened to be the name of Ajamila's last son.

‘अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।

सङ्कीर्तितमघं पुंसो दहेदेधो यथाऽनलः ॥

यथाऽगदं वीर्यतममुपयुक्तं यद्वच्छया ।

अज्ञानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहतः ॥

“The name of God uttered consciously or unconsciously will burn away the sin of man, even as fire would burn fuel. Like very effective medicine taken in accidentally, a Mantra uttered does its good even to him who knows not its effect.

‘पतिं वः पृच्छत भटा धर्मेऽसिन्यदि संशयः ।

स वेद परमं गुह्यं धर्मस्य भगवान्यमः ॥’

“Servants (of Yama)! if you have any doubt in this Dharma, ask of your Master. He, Lord Yama, knows the greatest secrets of Dharma.”

इति प्रत्युदिता याम्या दूता याता यमान्तिकम् ॥

Thus spoken to, the messengers of Yama went to Yama's presence.

द्विजः पाशाद्विनिर्मुक्तो गतभीः प्रकृतिं गतः ।

भक्तिमान्भगवत्याशु माहात्म्यश्रवणाद्धरेः ॥

Released from the noose (of death), the Brahmin, with his fear gone, regained his normal state and as a result of listening to the greatness of the Lord (from his messengers), quickly became a devotee of God.

अनुतापो महानासीत् सरतोऽशुभमात्मनः ।

‘ अहो मे परमं कष्टमभूद्विजितात्मनः ।

येन विप्लावितं ब्रह्म वृषल्यां जायताऽऽत्मना ॥

धिङ् मां विगर्हितं सन्निर्दुष्कृतं कुलकज्जलम् ।

हित्वा बालां सतीं योऽहं सुरापामसतीमगाम् ॥

वृद्धावनाथौ पितरौ नान्यबन्धू तपस्विनौ ।

अहो मयाऽधुना त्यक्तावकृतज्ञेन नीचवत् ॥

Recapitulating his sins, he repented intensely: “Alas! What a great misery there was for me who had no self-possession and had destroyed my Brahminic line by begetting (children) on a low-caste woman! Fie upon me, accursed by the good, the sinner and blot on my family, who abandoned a young and faithful wife and went over to the drunkard-harlot! Alas! ungratefully and like a low person, I have now neglected my poor parents, who are old, helpless and have no kin besides myself!

‘किमिदं स्वप्न आहोस्वित्साक्षाद् दृष्टमिहानुतम् ।
 क्व याता अद्य ते ये मां व्यकर्षन्पाशपाणयः ।
 अथ ते क्व गतास्सिद्धाश्चत्वारश्चारुदर्शनाः ॥

“Is this a dream or did I see here a wonder with my own eyes? Where have they gone now, they who dragged me with nooses in their hands? And] where have they gone, those four angels of beautiful appearance?

‘सोऽहं तथा यतिष्यामि यतचित्तेन्द्रियानिलः ।
 यथा न भूय आत्मानमन्ये तमसि मज्जये ॥’

“Controlling my mind, senses, and breath, I will strive in such a manner as not to sink myself again in stark nescience.”

इति जातसुनिर्वेदः क्षणसङ्गेन साधुषु ।

गङ्गाद्वारमुपेयाय मुक्तसर्वानुबन्धनः ॥

Thus, with complete disgust for worldly enjoyment, born in him as a result of a moment's association with the good, Ajamila came to the head of the Ganges, casting away all attachments.

स तस्मिन्देवसदन आसीनो योगमाश्रितः ।

सद्यः स्वरूपं जगृहे भगवत्पार्श्ववर्तिनाम् ।

हैमं विमानमारुह्य ययौ यत्र श्रियःपतिः ॥

In that divine region he sat and took to Yoga ; immediately he assumed the form of those who remain by the side of the Lord and, mounting a golden heavenly vehicle, reached the Lord's abode.

भगवत्पुरुषैः [राजन्] याम्याः प्रतिहतोद्यमाः ।

पतिं विज्ञापयामासुर्यमं संयमिनीपतिम् ॥

The servants of Yama whose efforts were set at naught by the servants of the Lord, submitted to their master Yama, the lord of Samyamini (the city of justice):

‘ कति सन्तीह शास्तारो जीवलोकस्य वै प्रभो ।

त्रैविध्यं कुर्वतः कर्म फलाभिव्यक्तिहेतवः ॥’

“ Master ! how many masters are there for this world of living beings that is doing the threefold actions, meritorious, sinful and mixed,—masters responsible for bringing about the fruits of these actions ? ”

यमः—

‘ परो मदन्यो जगतस्तस्थुषश्च

ओतं प्रोतं पटवद्यत्र विश्वम् ।

यस्मै बलिं त इमे नामकर्म-

निबन्धबद्धाश्चकिता वहन्ति ॥

Yama—

“ Besides me, there is a master for (this world of) moving and static objects, a master who is the warp and woof of the fabric of the universe, the master to whom these (gods), bound with the bonds of (definite) names and duties, bear in fear their offering of service.

‘ भूतानि विष्णोस्सुरपूजितानि

रक्षन्ति तद्भक्तिमतः परेभ्यः ।

धर्मे तु साक्षाद्भगवत्प्रणीतं

न वै विदुर्ऋषयो नापि देवाः ॥

“ The angels of (that Lord) Vishnu, honoured by all gods, protect the devotees of that Lord from others ; and Dharma, which is founded verily by the Lord Himself, neither the sages nor the gods comprehend.

‘ एतावानेव लोकेऽस्मिन् पुंसां धर्मः परस्मृतः ।

भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥

“ Only this much is considered as the greatest Dharma of men, namely, the practice of devotion to the Lord by uttering his name and such other means.

‘ नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः ।

अजामिलोऽपि येनैव मृत्युपाशादमुच्यत ॥

“My dear men! behold the greatness of the mention of Lord Hari's name, by which alone even Ajamila was released from the noose of death.

‘ ते देवसिद्धपरिगीतपवित्रगाथा

ये साधवस्समदृशो भगवत्प्रपन्नाः ।

तान्नोपसीदत हरेर्गदयाऽभिगुप्तान्

तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥’

“They who are good, uninvidious and absolutely devoted to the Lord are those whose pure lays the divine beings sing. Them, protected by the mace of Hari, approach not. (But), bring me those bad men who did not do the service of Lord Vishnu.”

॥ इति अजामिलोपाख्यानं समाप्तम् ॥

THUS ENDS THE STORY OF AJAMILA.

॥ श्रीः ॥

॥ वृत्रासुरवधकथा ॥

—:0:—

THE STORY OF THE KILLING OF

VRITRA ASURA

इन्द्रस्त्रिभुवनैश्वर्यमदोल्लङ्घितसत्पथः ।

नाभ्यनन्दत संप्राप्तं प्रत्युत्थानासनादिभिः ।

वाचस्पतिं मुनिवरं सुरासुरनमस्कृतम् ॥

Transgressing the righteous path in the pride of the sovereignty of the three worlds, Indra (once) failed to rise, offer a seat and do similar honour to the eminent sage Vachaspati, revered by both gods and demons, on his arrival.

ततो निर्गत्य सहसा विद्वान् श्रीमद्विक्रियाम् ।

बृहस्पतिर्गतोऽदृष्टां गतिमध्यात्ममायया ॥

Going out of Indra's court all of a sudden, and knowing as he did the evil effect of the pride of prosperity, Brihaspati became invisible by his spiritual power.

तच्छ्रुत्वैवासुरास्सर्व आश्रित्यौशनसं मतम् ।

देवान्प्रत्युद्यमं चक्रुर्दुर्मदा आततायिनः ॥

As soon as they heard of that disappearance of the preceptor of the gods, the maddened demons resorted to the advice of (their preceptor) Sukra and, determined to kill the gods, attacked them.

ब्रह्माणं शरणं जग्मुस्सहेन्द्रा नतकन्धराः ।

तांस्तथाऽभ्यर्दितान्देव उवाच परिसान्त्वयन् ॥

With heads bent in reverence, the gods, with Indra, sought refuge in Brahma. God Brahma consoled the gods who were put to severe distress in that manner and told them :

‘अहो वत सुरश्रेष्ठा ह्यमद्रं वः कृतं महत् ।

ब्रह्मिष्ठं ब्रह्मणं दान्तमैश्वर्यान्नाभ्यनन्दत ॥

“ Alas! you eminent gods! a great wrong has been committed by you, you who in your power did not honour the Brahmin (Brihaspati), a person of self-realisation and self-control.

‘ तद्विश्वरूपं भजताशु विप्रं
तपस्विनं त्वाष्ट्रमथात्मवन्तम् ।
सभाजितोऽर्थान्स विधास्यते वो
यदि क्षमिष्यध्वमुतास्य कर्म ॥’

“ Therefore, quick, seek the Brahmin Visvarupa, a man of penance and self-possession, the son of Tvashta. Honoured (by you), he will do for you the things (you want), if only you tolerate his action (his partiality for the demons).”

त एवमुदितास्त्वाष्ट्रमुपव्रज्येदमब्रुवन् ॥

So told, the gods approached Visvarupa, the son of Tvashta, and said this :

‘ वृणीमहे त्वोपाध्यायं ब्रह्मिष्ठं ब्राह्मणं गुरुम् ।
यथाऽञ्जसा विजेष्यामस्सपत्नांस्तव तेजसा ॥’

"We beseech you, a Brahmin of self-realisation and one fit to be a preceptor, to become our preceptor so that, with your power, we shall conquer our enemies with ease."

विश्वरूपः—

‘कथं विगर्ह्यं नु करोम्यधीश्वराः

पौरोधसं हृष्यति येन दुर्मतिः ॥

Visvarupa—

"Masters! how shall I undertake priestcraft, a despicable act which only a low mind delights in?"

‘तथाऽपि प्रार्थितं सर्वं प्राणैरर्थैश्च साधये ॥’

"Still, I shall accomplish (for you), with all my life and resources, all that you have requested (of me)."

तेभ्य एवं प्रतिश्रुत्य विश्वरूपो महातपाः ।

सुरद्विषां श्रियं गुप्तामौशनस्याऽपि विद्यया ।

आच्छिद्यादान्महेन्द्राय वैष्णव्या विद्यया विभुः ॥

Having thus promised to the gods, the powerful Visvarupa of great penance snatched and gave to Indra, by (the power)

of the Mantra of Lord Vishnu, the fortune of the enemies of the gods, though it was protected by the power of Sukra's magic-lore.

तस्यासन् विश्वरूपस्य शिरांसि त्रीणि [भारत] ।

स वै बर्हिषि देवेभ्यो भागं प्रत्यक्षमुच्चकैः ।

अवदद्यस्य पितरो देवाः सप्रश्रयं [नृप] ॥

स एव हि ददौ भागं परोक्षमसुरान्प्रति ।

यजमानोऽवहन्नागं मातृस्नेहवशानुगः ॥

That Visvarupa had three heads. In his sacrifice, he pronounced loudly, in sight of all and with modesty, the share of the offering due to the gods, who were his kin on his father's side; and the same person gave the demons their share, secretly; performing his sacrifice, Visvarupa gave their share (to the demons), impelled by his love for his mother.*

तद्देवहेलनं तस्य धर्मालीकं सुरेश्वरः ।

आलक्ष्य तरसा भीतस्तच्छीर्षाण्यच्छिनद्गुषा ॥

* Aditi, a wife of Kasyapa, produced many sons, one of whom was Tvashta. Tvashta married Racana, the sister of a demon and of the two was Visvarupa born. Thus, through his father, Visvarupa is a grandson of the gods and through his mother, a nephew of the demons.

Seeing that insult of the gods and pretended Dharma of Visvarupa, Indra, the king of the gods, afraid (of Visvarupa's attachment to the demons) quickly cut off his heads in anger.

हतपुत्रस्ततस्त्वष्टा जुहावेन्द्राय शत्रवे ।

अथान्वाहार्यपचनादुत्थितो घोरदर्शनः ।

स वै वृत्र इति प्रोक्तः पापः परमदारुणः ॥

Then, Tvashta whose son (Visvarupa) had been killed, made offerings in fire to create an enemy of Indra. And then, there arose out of the fire at the southern end, a terrible being ; that very frightful evil spirit was called Vritra.

तं निजश्चुरभिद्रुत्य सगणा विबुधर्षभाः ।

स्वैस्स्वैर्दिव्यास्त्रशस्त्रौघैस्सोऽग्रसत्तानि कृत्स्नशः ॥

The great gods attacked Vritra with their followers and struck him with their respective divine missiles and weapons. And Vritra swallowed them completely.

ततस्त आदिपुरुषमुपतस्थुस्समाहिताः ॥

Then the gods praised the Prime Being with concentrated minds.

अभूदाविर्हरिः प्राह 'प्रीतोऽहं विबुधर्षभाः ।
 मघवन्यात भद्रं वो दध्यञ्चमृषिसत्तमम् ।
 विद्याव्रततपस्सारं गात्रं याचत मा चिरम् ।
 स वा अधिगतो दध्यङ् धर्मज्ञोऽङ्गानि दास्यति ॥
 ततस्तैरायुधश्रेष्ठो विश्वकर्मविनिर्मितः ।
 येन वृत्रशिरो हर्ता मत्तेजउपबृंहितः ॥'

Lord Hari manifested Himself and told:
 "Great gods ! I am pleased (with your prayer). Indra, may welfare attend you all ; go to that eminent sage Dadhichi and beg of him his body, strong with his Mantra, austerities and penances ; tarry not. Sought by you, that sage who knows the Dharma will give his limbs (to you) and then, there shall be an excellent weapon made out of those limbs by Visvakarman, by which, you shall, reinforced by my power, take off the head of Vritra."

इन्द्रमेवं समादिश्य तत्रैवान्तर्दधे हरिः ॥

Having directed Indra thus, Hari disappeared at that very place.

तथाऽभियाचितो देवैर्ऋषिराथर्वणो महान् ।

‘ किन्तु तदुस्त्यजं ब्रह्मण्युंसां भूतानुकम्पिनाम् ॥’

The great sage Dadhichi was accordingly besought by the gods (for his limbs): “O Brahmin! for men who are compassionate towards beings, what is there that is too hard to part with ? ”

ऋषिः—

‘ योऽध्रुवेणात्मना नाथा न धर्मं न यशः पुमान् ।

ईहेत भूतदयया स शोच्यः स्थावरैरपि ॥’

The sage—

“ Masters! he is to be pitied even by inanimate things who, with kindness to beings, desires not (to secure) through his impermanent body Dharma or fame.”

एवं कृतव्यवसितो दध्यङ्ङाथर्वणस्तनुम् ।

परे भगवति ब्रह्मण्यात्मानं संनयञ्जहौ ॥

Having determined thus, Dadhichi offered his soul to the Supreme Lord, the Brahman, and gave up his body.

अथेन्द्रो वज्रमुद्यम्य निर्मितं विश्वकर्मणा ।
मुनेश्शुक्तिभिरुत्सिक्तो भगवत्तेजसाऽन्वितः ।
वृत्रमभ्यद्रवच्छेतुं क्रुद्धो रुद्र इवान्तकम् ॥

Then, taking up the thunderbolt made by Visvakarman with the bones of sage Dadhichi, elated Indra, backed up by the power of the Lord, attacked Vritra for cutting him (to pieces), like angry Rudra attacking the god of death himself.

ततस्सुराणामसुरे रणः परमदारुणः ॥

Then there was a very terrific battle between the gods and the demons.

सर्वे प्रयासा अभवन्विमोघाः

कृताः कृता देवगणेषु दैत्यैः ।

पलायनायाजिमुखे विसृज्य

पतिं मनस्ते दधुरात्तसाराः ॥

All the efforts the demons made against the gods were repeatedly rendered futile. Deprived of their strength, they made up their minds to forsake their master (Vritra) at the war-front, and flee.

वृत्रोऽसुरांस्ताननुगान्मनस्वी
 प्रधावतः प्रेक्ष्य बभाष एतत् ।
 'जातस्य मृत्युर्ध्रुव एष सर्वतः
 प्रतिक्रिया यस्य न चेह कल्प्ता ।
 लोको यशश्चाथ ततो यदि ह्यमुं
 को नाम मृत्युं न वृणीत युक्तम् ॥'

The firm-minded Vritra, seeing those Asura-followers of his fleeing, said this: "Death is certain for everybody that is born, this death for which there is no remedy here. If through that death, there is going to be the heaven of the heroes and renown, who will not welcome it when it comes?"

त एवं शंसतो धर्मं वचः पत्युरचेतसः ।
 नैवागृह्णन् भयत्रस्ताः पलायनपरा [नृप] ॥

Having lost their senses and intent on running away, the panic-stricken demons heeded not the words of their master who was thus speaking what was righteous.

स इन्द्रशत्रुः कुपितो भृशं मृधे
वज्रायुधं भातृहणं विलोक्य ।
स्मरंश्च तत्कर्म नृशंसमंहः
शोकेन मोहेन हसञ्जगाद ॥

Highly infuriated in that battle, the enemy of Indra (Vritra) beheld (Indra) the murderer of his own brother armed with the thunder-bolt, and remembering that sinful and wicked act of his, became sorrowful and clouded in mind, and spoke laughing (derisively) :

‘ दिष्ट्या भवान्मे समवस्थितो रिपुः
यो ब्रह्महा गुरुहा भ्रातृहा च ।
दिष्ट्याऽनृणाऽद्याहमसत्तम त्वया
मच्छूलनिर्भिन्नदण्डदाऽचिरात् ॥

“ Luckily you are standing before me as my enemy, you who are the murderer of a Brahmin, the murderer of a preceptor, the murderer of a brother ! Luckily, O, you evil Indra, I shall now requite quickly by shattering your stone-heart with my trident.

‘ सुरेश कस्मान्न हिनोषि वज्रं
पुरःस्थिते वैरिणि मय्यमोघम् ।
न त्वेष वज्रस्तव शक्र तेजसा
हरेर्दधीचेस्तपसा च तेजितः ।

तेनैव शत्रुं जहि विष्णुयन्त्रितो

यतो हरिर्बिजयः श्रीगुणास्ततः ॥

“King of the gods, why do you] not aim your unfailing thunderbolt at me, your enemy standing in front of you? Indra, this thunderbolt is sharp not with your power, it is sharp by the power of God Hari and the penance of (sage) Dadhichi. Directed by Lord Vishnu, kill] your enemy with that weapon itself. *Where Lord Hari is, there victory, prosperity and all excellences are.*

‘अहं समाधाय मनो यथाऽऽह

सङ्कर्षणस्तच्चरणारविन्दे ।

त्वद्वज्ररंहोलुलितग्राम्यपाशो

गतिं मुनेर्याम्यपविद्धलोकः ॥’

“As God said, I shall concentrate my mind on His lotus-feet and with my ties of attachment to low things cut by the force of your thunderbolt, and casting off this body, I shall reach the sages’ goal.”

एवं जिह्वासुः [नृप] देहमाजौ
मृत्युं वरं विजयान्मन्यमानः ।
शूलं प्रगृह्णाभ्यपतत्सुरेन्द्रं
हतोऽसि पापेति रुषा जगाद् ॥

Desiring thus to lay down his body in the battle, considering as he did death better than victory, Vritra ran at Indra, grasping his trident, and spoke in anger : "Sinner ! you are killed."

हनौ तताडेन्द्रमथामरेभं
वज्रं च हस्तान्यपतन्मघोनः ॥

Vritra then struck Indra, the chief of the gods, on the chin ; and the thunderbolt fell from the hand of Indra.

इन्द्रो न वज्रं जगृहे विलज्जित-
श्च्युतं स्वहस्तादरिसन्निधौ पुनः ।
तमाह वृत्रो 'हर आत्तवज्रो
जहि स्वशत्रुं न विषादकालः' ॥

Ashamed, Indra did not take up, in the presence of his enemy, the thunderbolt that had slipped down from his hand. Vritra told him : "Indra, take the thunderbolt and kill your enemy ; this is no time for sorrow."

‘लोकास्सपाला यस्येमे श्वसन्ति विवशा वशे ।
 द्विजा इव शिवा बद्धाः स काल इह कारणम् ।
 ओजस्सहो बलं प्राणममृतं मृत्युमेव च ।
 तमञ्जय जनो हेतुमात्मानं मन्यते जडम् ॥

“Time is the cause (of everything) here, Time under whose control, these worlds with their guardians live helplessly, like birds caught in a net. Not understanding that Time is energy, power, strength, life, immortality and death, man regards his foolish self as the cause.

‘भूतैस्सृजति भूतानि ग्रसते तानि तैस्स्वयम् ।
 आयुः श्रीः कीर्तिरैश्वर्यमाशिषः पुरुषस्य याः ।
 भवन्त्येव हि तत्काले यथाऽनिच्छोर्विपर्ययाः ॥

“God creates beings with beings and Himself destroys beings with beings. Life, fortune, fame, lordship and all the blessings of man appear in the time propitious for them, even as their opposites appear (at other times) though man does not wish for them.

‘तस्मादकीर्तियशसोर्जयापजययोरपि ।
 समस्यात्सुखदुःखाभ्यां मृत्युजीवितयोस्तथा ॥’

"Therefore one should be equanimous in infamy and fame, defeat and victory, misery and happiness, and death and life."

इन्द्रः—

‘अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी ।
यद्विहायासुरं भावं महापुरुषतां गतः ॥’

Indra—

"Hail, you demon! you have attained salvation, you whose mind has become thus; for you have cast away your demoniac nature and become a great man."

इति ब्रुवाणावन्योन्यं युयुधाते युधांपती ॥

Thus speaking to each other, the two chiefs of the warriors fought.

जग्रास स समासाद्य वज्रिणं सहवाहनम् ।

मित्त्वा वज्रेण तत्कुक्षिं निष्क्रम्य बलिभिद्विभुः ।

उच्चकर्तुं शिरश्शत्रोर्गिरिशृङ्गमिवौजसा ॥

Vritra got at Indra and swallowed him along with his elephant. The powerful Indra tore his stomach with his thunder-bolt, and getting out, forcefully chopped off his head, like the summit of a mountain.

वृत्रस्य देहान्निष्क्रान्तमात्मज्योतिः [अरिन्दम] ।

पश्यतां सर्वलोकानामलोकं समपद्यत ॥

Even as all the worlds were looking on, the effulgence of the Spirit that emanated from out of Vritra's body attained the Lord who is beyond all worlds.

अथेज्यमाने पुरुषे सर्वदेवमयात्मनि ।

स वै त्वाष्ट्रवधो भूयानपि पापचयो [नृप] ।

नीतस्तेनैव शून्याय नीहार इव भानुना ॥

Then, when the Supreme Being, the embodiment of all gods, was worshipped with sacrifice, that accumulation of sin due to the killing of the (Brahmin) sons of Tvashta, though very great, was completely removed by the Lord Himself, as mist is by the sun.

॥ इति वृत्रासुरवधकथा ॥

THUS ENDS THE STORY OF THE
KILLING OF VRITRA ASURA

॥ श्रीः ॥

॥ प्रह्लादचरित्रम् ॥

—:0:—

THE STORY OF PRAHLADA

यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात् ।
न तथा भक्तियोगेन इति मे निश्चिता मतिः ।
वैरेण पूतपाप्मानस्तमापुरनुचिन्तया ॥

It is my decided opinion that man cannot become so much absorbed in God even through devotion, as he can through persistent enmity. Purified of their sins by their enmity, (the enemies of God) have attained Him through their continuous thought of Him.

कामाद् द्वेषाद्भयात्स्नेहाद्यथा भक्त्येश्वरे मनः ।
आवेक्ष्य तदग्नं हित्वा बहवस्तद्गतिं गताः ।
गोप्यः कामाद् भयात्कंसो द्वेषाच्चैद्यादयो नृपाः ॥

As in devotion, so also in love, hate, fear and friendship, many have concentrated their minds on God, cast off their sin and attained to His goal,—the shepherd-women in love, Kamsa in fear, and kings like Sisupala in hate.

एकदा ब्रह्मणः पुत्रा विष्णुलोकं यदृच्छया ।

सनन्दनादयो जग्मुर्द्वाःस्थौ तान्प्रत्यषेधताम् ॥

Once, Sanandana and others, the sons of Brahma, went by chance to the world of Vishnu; the two door-keepers (there) prevented them (from entering).

अशपन् 'आसुरीं योनिं बालिशौ यातमाश्वतः'॥

The sages cursed (the two door-keepers): "Childish (Jaya and Vijaya)! away from here and quickly take demoniac births."

जज्ञाते तौ दितेः पुत्रौ दैत्यदानववन्दितौ ।

हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजो हतः ।

हिरण्याक्षो धरोद्दारे बिभ्रता सौकरं वपुः ॥

The two door-keepers of Vishnu were born as the two sons of Diti, respected by all the demons, Hiranyakasipu the elder,

and Hiranyaksha, the younger. Hiranyaksha was killed by the Lord who took the form of the Boar, when He lifted the earth out of the waters.*

भ्रातर्येवं विनिहते हरिणा क्रोडमूर्तिना ।

हिरण्यकशिपुः [राजन्] पर्यतप्यद्रुषा शुचा ॥

When his brother had been killed thus by Hari in the form of the Boar, Hiranyakasipu burnt with anger and grief.

क्रोपोज्ज्वलद्भ्यां चक्षुर्भ्यां दानवानिदमब्रवीत् ।

‘ यत्रयत्र द्विजा गावो वेदा वर्णाश्रमाः क्रियाः ।

ततं जनपदं यात सन्दीपयत वृश्चत ॥’

With eyes blazing with anger, he told this to the demons: “Wherever there are Brahmins, cows, Vedas, the preservation of Varna and Asrama and the practice of the duties of these, proceed to those places, and burn and slaughter.”

हिरण्यकशिपुः [राजन्] अजेयमजरामरम् ।

आत्मानमप्रतिद्वन्द्वमेकराजं व्यधित्सत ।

स तेपे मन्दरद्रोण्यां तपः परमदारुणम् ॥

* See pp. 27-28 *infra*.

And Hiranyakasipu desired to make himself an invincible person, free from old age and death, and the sole monarch without a foe. (To this end) he performed very terrible penance in a ravine of the Mandara mountain.

तस्मिस्तपस्तप्यमाने जज्वलुश्च दिशो दश ॥

When he was performing penance, all the ten quarters were ablaze.

तपन्तं तपसा लोकान् प्राह तं हंसवाहनः ।

‘वरदोऽहमनुप्राप्तो व्रियतामीप्सितो वरः’॥

Brahma told that Hiranyakasipu who was burning the worlds with (the fire) of his penance: “I have come (here), the bestower of boons; choose your desired boon.”

हिरण्यकशिपुः—

‘भूतेभ्यस्त्वद्विस्त्रेभ्यो मृत्युर्माभून्मम प्रभो ।

नान्तर्बहिर्दिवानक्तमन्यस्मादपि चायुधैः ।

न भूमौ नाम्बरे मृत्युर्न नरैर्न मृगैरपि ।

व्यसुभिर्वाऽसुमद्भिर्वा सुरासुरमहोरगैः ॥

Hiranyakasipu :

"Lord ! let me not have death from any of the beings created by you ; let me not have death indoors or outside, by day or night, or from any other thing, or by any weapons ; let me not have death on the ground or in the air, by men or by animals, by animate or inanimate things, or from gods, demons or the great serpents.

‘अप्रतिद्वन्द्वतां युद्ध ऐकपत्यं च देहिनाम् ।

सर्वेषां लोकपालानां महिमानं यथाऽऽत्मनः ॥’

"(Also bestow on me) the state of being without an opponent in battle, the sole sovereignty over men and the power of all the gods, a power like that you possess."

वृतश्शतधृतिः प्रादाद् वरांस्तस्य सुदुर्लभान् ॥

Asked for boons (in that manner), Brahma gave him those boons hard to be obtained.

एवं लब्धवरो दैत्यो विभ्रद्धेममयं वपुः ।

भगवत्यकरोद् द्वेषं भ्रातुर्वधमनुस्मरन् ॥

Having thus obtained the boons, the demon, endowed with a golden body, began to hate the Lord, constantly remembering the killing of his brother.

स विजित्य दिशस्सर्वा लोकांश्च त्रीन्महासुरः ।

जहार लोकपालानां स्थानानि सह तेजसा ॥

Conquering all the quarters and the three worlds, the great demon deprived the gods of their places and power.

महेन्द्रभवनं साक्षादध्युवासाखिलर्द्धिमत् ॥

He occupied the very abode of Indra, possessed of every kind of prosperity.

तस्योग्रदण्डसंविग्नास्सर्वे लोकास्सपालकाः ।

अन्यत्रालब्धशरणाश्शरणं ययुरच्युतम् ॥

Frightened at his tyranny, all the worlds with their guardians (the gods), failing to get refuge elsewhere, went to the imperishable Lord Hari, for refuge.

तेषामाविरभूद्वाणी अरूपा मेघनिस्स्वना ।

‘मा भैष्ट विबुधश्रेष्ठास्सर्वेषां भद्रमस्तु वः ।

ज्ञातमेतस्य दौरात्म्यं दैतेयापशदस्य च ।

तस्य शान्तिं करिष्यामि कालं तावत्प्रतीक्षत ॥

An incorporeal voice like the rumbling of the clouds manifested itself to them :
“Great gods! fear not; let there be

welfare to you all. I have known the wickedness of this Hiranyakasipu, the worst of demons. I will put an end to him, but wait for a time.

‘यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु ।

धर्मे मयि च विद्वेषः स वा आशु विनश्यति ॥

“When one hates gods, Vedas, cows, Brahmins, good men, Dharma and Myself, he perishes soon.

‘निर्वैराय प्रशान्ताय स्वसुताय महात्मने ।

प्रह्लादाय यदा द्रुहोद्धनिष्येऽपि वरोर्जितम् ॥’

“When however he turns inimical towards his own son Prahlada, a great soul, devoid of any feeling of enmity and completely tranquil, I will kill him, though he is strong with boons.”

दिवौकसो गतोद्वेगा मेनिरे चासुरं हतम् ॥

The gods became rid of their mental distress and took the demon as killed.

तस्य दैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः ।

प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः ॥

The demon-king, Hiranyakasipu, had four marvellous sons; by (his) virtues, Prahlada, a worshipper of the great, was the greatest of them.

ब्रह्मण्यः शीलसंपन्नस्सत्यसन्धो जितेन्द्रियः ।

आत्मवत्सर्वभूतानामेकः प्रियसुहृत्तमः ।

दासवत्सन्नतार्याङ्घ्रिः पितृवद्दीनवत्सलः ।

भ्रातृवत्सदृशे स्निग्धो गुरुष्वीश्वरभावनः ।

विद्यार्थरूपजन्मादयो मानस्तंभविवर्जितः ॥

Prahlada was beneficent to Brahmins, endowed with character, vowed to truthfulness, and one who had conquered his senses; like the soul, he was the one most beloved friend of all beings; at the feet of the noble, he was prostrate like a servant; and towards the suffering, he was affectionate like a father; he was attached like a brother towards his equals and had the regard of God for his elders; (though) endowed with birth, beauty, wealth and learning, he was devoid of the stiffness of pride.

नोद्विग्नचित्तो व्यसनेषु निस्पृहः

श्रुतेषु दृष्टेषु गुणेष्ववस्तुदृक् ।

दान्तेन्द्रियप्राणशरीरधीस्सदा

प्रशान्तकामो रहितासुरोऽसुरः ॥

His mind was unalarmed in calamities ; he had no craving for the pleasures of this world or of the other heard of in sacrificial scripture, having found them unreal ; with senses, breath, body and mind always under control, and with Desire completely extinct, Prahlada, though a demon by birth, was free from the demoniac nature.

गुणैरलमसंख्येयैर्माहात्म्यं तस्य सूच्यते ।

वासुदेवे भगवति यस्य नैसर्गिकी रतिः ॥

Enough with innumerable virtues ; sufficiently indicated is the greatness of one who delights in Lord Vasudeva by his very nature.

तस्मिन्महाभागवते महाभागे महात्मनि ।

हिरण्यकशिपू [राजन्] अकरोदघमात्मजे ॥

Against that great devotee of the Lord, the blessed and great Prahlada, his own son, Hiranyakasipu sinned (by hating him).

एकदाऽसुरराट् पुत्रमङ्कमारोप्य [पाण्डव] ।

पप्रच्छ कथ्यतां वत्स मन्यते साधु यद्भवान् ॥

Once, the demon-king took his son (Prahlada) on his lap, and asked him : " Tell me, child, that which you consider good."

प्रह्लादः—

‘तत्साधु मन्येऽसुरवर्य देहिनां

सदा समुद्विग्नधियामसद्गृहात् ।

हित्वाऽऽत्मपातं गृहमन्यकूपं

वनं गतो यद्धरिमाश्रयेत् ॥’

Prahlada—

“O eminent demon! That I consider good for men who are ever alarmed in mind in their false notion of I and Mine, namely, that man should abandon the house, the well hidden for his fall, and having gone to the forests, should seek Hari.”

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमाहिताः ।
 जहास 'बुद्धिर्बालानां भिद्यते परबुद्धिभिः ॥
 सम्यग्विधार्यतां बालो गुरुगेहे द्विजातिभिः ।
 विष्णुपक्षैः प्रतिच्छन्नैर्न भिद्येतास्य धीर्यथा '॥

Having heard his son's words in praise of his enemy, the demon laughed: "The minds of boys are liable to be changed by those of others. Let the boy be well watched over by Brahmins in our preceptor's residence so that his mind is not changed by the adherents of Vishnu, who move concealed."

गृहमानीतमाह्वय प्रह्लादं दैत्ययाजकाः ।

प्रशस्य श्लक्ष्णया वाचा समपृच्छन्त सामभिः॥

The priests of the demon called forth Prahlada, who had been brought to their residence, extolled him in fine words and asked of him in conciliatory terms :

'वत्स प्रह्लाद भद्रं ते सत्यं कथय मा मृषा ।

बालानति कुतस्तुभ्यमेष बुद्धिर्विपर्ययः ।

बुद्धिभेदः परकृत उताहो ते स्वतो भवेत् ॥'

"Dear Prahlada, welfare unto you ; speak truth and not falsehood : Wherefore

is this affection of your mind which is beyond the range of boys? Is this the work of another or do you have it yourself?"

प्रह्लादः—

‘स्वः परश्चेत्यसद्ब्राह्मः पुंसां यन्मायया कृतः।

विमोहितधियां दृष्टः तस्मै भगवते नमः ॥

यथा भ्राम्यत्ययो ब्रह्मन् स्वयमाकर्षसन्निधौ ।

तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया ॥’

Prahlada

“Obeisance unto that Lord whose Maya it is that causes in men the false notion of ‘one’s own’ and ‘another’, a notion seen (only) in those of deluded minds. As a piece of iron, O Brahmin, moves of itself in the presence of a magnet, even so is my mind affected unaccountably by Lord Hari’s presence.”

तं निर्भत्स्यार्थं कुपितस्स दीनो राजसेवकः ।

प्रह्लादं ब्राह्मयामास त्रिवर्गस्योपपादनम् ॥

Then, that wretched servant of the king (the Brahmin teacher) became angry, and threatening Prahlada, made him receive his teaching of Dharma, Artha and Kama.

तत एनं गुरुर्ज्ञात्वा ज्ञातज्ञेयचतुष्टयम् ।

दैत्येन्द्रं दर्शयामास प्रतिनन्द्याशिषाऽसुरः ।

परिष्वज्य चिरं दोर्भ्यामिदमाह [युधिष्ठिर] ॥

Finding then that Prahlada had learnt the four subjects (of the kings,—conciliation, bribing, creating dissensions and punishment by war), the preceptor showed him to the demon-king. The demon hailed him with blessings, and embracing him with his arms for long, he said this :

‘प्रह्लादानूच्यतां तात स्वधीतं किञ्चिदुत्तमम् ॥

“Prahlada, my child! recite something which you have learnt well, that which is best.”

प्रह्लादः—

‘श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ।

इति पुंसाऽर्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।

क्रियते भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥’

Prahlada—

“Listening to and Singing of the glories of Vishnu, Thinking of Him, Service at His feet, Worshipping Him, Bowing to Him, Becoming a servant of His, Having a friend's love for Him, Offering up of oneself to Him,—if man practises this ninefold devotion to Lord Vishnu, well, that I consider as the greatest learning.”

निशम्यैतत्सुतवचो हिरण्यकशिपुस्तदा ।

गुरुपुत्रमुवाचेदं रुषा प्रस्फुरिताधरः ॥

Hearing then these words of his son, Hiranyakasipu, with his lip quivering in fury, spoke this to the son of the preceptor :

‘ब्रह्मबन्धो किमेतत्ते विपक्षं श्रयताऽसता ।

असारं ग्राहितो बालो मामनादृत्य दुर्मते ॥’

“You wretched Brāhmin of evil mind! What is this? Ignoring me, you have vilely sided with the enemy and have taught this boy worthless things!”

शुरुपुत्रः—

‘न मत्प्रणीतं न परप्रणीतं
सुतो वदत्येष तवेन्द्रशत्रो ।
नैसर्गिकीयं मतिरस्य राजन्
नियच्छ मन्युं कददास्म मा नः ॥’

The teacher's son—

“Enemy of Indra! this that your son speaks, was taught neither by me nor by anybody else. King! this state of mind hath come to him by nature. Restrain your ire and do not find fault with us.”

हिरण्यकशिपुः—

‘न चेद्रुमुखीयं ते कुतोऽभद्राऽसती मतिः ।’

(Hiranyakasipu asked his son :) “If this your evil and unfortunate attitude of mind is not learnt from your preceptor, wherefrom did you learn it?”

प्रह्लादः—

‘मतिर्न कृष्णे परतस्स्वतो वा
मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्त्रं
पुनःपुनश्चर्वितचर्वणानाम् ॥’

Prahlada—

“For those who are vowed to household life, and with unsubdued senses chew again and again the same cud and (thus) plunge into darkness, the thought of Krishna will be neither from another, nor of themselves, nor mutually.”

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रषा ।

अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले ॥

In his rage, the blinded Hiranyakasipu flung on the ground from his lap his son who had spoken thus and finished.

आहामर्षरुषाविष्टः कषायीभूतलोचनः ।

‘वध्यतामाश्वयं वध्यो निस्सारयत नैर्ऋताः ॥

अयं मे भ्रातृहा सोऽयं हित्वा स्वान्सुहृदोऽधमः ।

पितृव्यहन्तुर्यः पादौ विष्णोर्दासवदर्चति’॥

Possessed by intolerant anger and with eyes turned red, Hiranyakasipu said : “ Let this Prahlada be put to death, this Prahlada

who deserves to be killed ; demons ! take him away. This Vishnu is the person who killed my brother and this base Prahlada, leaving his own friends, does servile worship at the feet of him who killed his own uncle."

नैर्ऋतास्ते समादिष्टा भर्त्रा वै शूलपाणयः ।
तिग्मदंष्ट्रकरालास्याः छिन्धि भिन्धीति वादिनः ।
आसीनं चाहनञ्जलैः प्रह्लादं सर्वमर्मसु ॥

Those demons ordered by their Lord, armed with tridents, their faces terrible with sharp fangs and shouting 'cut him, tear him', struck with their tridents Prahlada who was sitting, at all the vital parts of his body.

परे ब्रह्मण्यनिर्देश्ये भगवत्यखिलात्मनि ।
युक्तात्मन्यफला आसन् दैत्येन्द्रः परिशङ्कितः ।
चकार तद्वधोपायान्निर्वन्धेन [युधिष्ठिर] ॥

(Those tortures) were futile against Prahlada who had riveted his soul on the supreme Brahman, the inscrutable Lord, the soul of all. Fearing (the impossibility of killing him), the lord of the demons sought pertinaciously (several) means of killing him.

दिग्गजैर्दन्दशूकैश्च अभिचारावपातनैः ।

मायाभिस्सन्निरोधैश्च गरदानैरभोजनैः ।

हिमवाय्वग्निसलिलैः पर्वताक्रमणैरपि ।

न शशाक यदा हन्तुमपापमसुरस्सुतम् ।

चिन्तां दीर्घतमां प्राप्तस्तत्कर्तुं नाभ्यपद्यत ॥

With the elephants at the quarters, with serpents, by evil incantations, by throwing him down from heights, by black-magic, burials, poisonings, repeated starving, with cold, storm, fire, water, by rolling boulders on him,—when by all these means the demon could not kill his sinless son, he sank into deep thought but did not find a way of killing him.

‘अप्रमेयानुभावोऽयमकुतश्चिद्भयोऽमरः ।

नूनमेतद्विरोधेन मृत्युर्मे भविता नवा ॥’

(He said to himself :) “This Prahlada is of inscrutable power; he has fear from nothing; he is indeed immortal; surely by (this) enmity (of mine) with him, there is going to be death for me, a thing new to me.”

वयस्यैरुपहृतोऽथ महाबुध उवाच तान् ॥

Then, when friends (in his class) called him, the great man of wisdom, Prahlada, told them :

‘कौमार आचरेत्प्राज्ञो धर्मान्भागवतानिह ।

दुर्लभं मानुषं जन्म तदप्यधुवमर्थदम् ॥

“A wise man should practise here virtues of devotion for the Lord in boyhood (itself), for this birth as man which has to give us our salvation is hard to be attained and, when attained, is impermanent.

‘यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् ।

यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत् ॥

“Resorting to the feet of Lord Vishnu is proper for man here ; for He is the beloved of all beings, the Soul, the Master and the Friend.

‘सुखमैन्द्रियिकं दैत्या देहयोगेन देहिनाम् ।

सर्वत्र लभ्यते दैवाद्यथा दुःखमयत्नतः ।

तत्प्रयासो न कर्तव्यो यत आयुर्व्ययः परम् ॥

“ Demons! as misery comes to men without their effort for it, so also the pleasure of the senses is available for all beings by destiny and by the mere reason of their having taken a body. (Therefore) one should not strain oneself for its sake; for, by doing so, only life ebbs away.

‘पुंसो वर्षशतं ह्यायुस्तदर्धं चाजितात्मनः ।
 मुग्धस्य बाल्ये कौमारे क्रीडतो याति विंशतिः ।
 जरया प्रस्तदेहस्य यात्यकल्पस्य विंशतिः ॥
 दुरापूरेण कामेन मोहेन च बलीयसा ।
 शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि ॥

“ A hundred years form a man's life; the man who has no self-possession has but half of that. Twenty years pass away for the fool in his sports of childhood and boyhood and a score (more) pass away as he remains inefficient for any work, his body being in the grip of old age. The rest (also) passes away for the careless man who is engrossed in domestic life in his insatiable desires and strong infatuations.

‘कोन्वर्थतृष्णां विसृजेत् प्राणेभ्योऽपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्टैस्तस्करस्सेवको वणिक् ॥

“Who will renounce his desire for wealth, wealth which one desires to possess more than life, wealth which the thief, the servant and the merchant buy with their dear life ?

‘आपस्थजैद्वयं बहुमन्यमानः
कथं विरज्येत दुरन्तमोहः ।
सर्वत्र तापत्रयदुःखितात्मा
निर्विद्यते न स्वकुटुम्बरामः ॥

“How shall he become detached, he who esteems (only) the pleasures of sex and the palate and is in an endless delusion ? Suffering with the threefold miseries* all around, he who delights in his family never gets disgusted (with his life).

‘ततो विदूरात्परिहृत्य दैत्याः
दैत्येषु सङ्गं विषयात्मकेषु ।
उपेत नारायणमादिदेवं
स मुक्तसङ्गैरिषितोऽपवर्गः ॥

* Mental ills (Adhyatmika), physical ills (Adhi-
bhautika) and calamities caused by forces of
Nature, Fate and the gods (Adhidaivika).

“Therefore, ye demons! discard from a distance association with the demons of material pleasure. Go unto Narayana, the Prime Lord. He is the salvation desired by those who have given up all attachments.

‘न ह्यच्युतं प्रीणयतो ब्रह्मायासोऽसुरात्मजाः ।

आत्मत्वात्सर्वभूतानां सिद्धत्वादिह सर्वतः ॥

“Ye children of demons! there is not much exertion to be made, for him who begins propitiating the imperishable Lord; for He is the soul of all beings, and is established everywhere in this world.

‘परावरेषु भूतेषु ब्रह्मान्तस्थावरादिषु ।

एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः ॥

“In the superior and the inferior beings, from god Brahma to inert objects, there is only that one Supreme Being, the Soul, the Master and the Imperishable Lord.

‘तस्मात्सर्वेषु भूतेषु दयां कुरुत सौहृदम् ।

आसुरं भावमुन्मुच्य यया तुष्यत्यधोक्षजः ॥

"Therefore, casting away your demoniac attitude, have compassion and friendliness towards all beings, whereby the Lord is satisfied."

‘तुष्टे च तत्र किमलभ्यमनन्त आद्ये

किन्तैर्गुणव्यतिकरादिह ये स्वसिद्धाः ॥

"And what is not attainable when that Eternal and Prime Being is satisfied? And of what use are those things which come of themselves in the interplay of material forces?"

‘नालं द्विजत्वं देवत्वम् ऋषित्वं वाऽसुरात्मजाः।

प्रीणनाय मुकुन्दस्य न वृत्तं न बहुज्ञता ।

प्रीयतेऽमलया भक्त्या हरिरन्यद्विडम्बनम् ॥

"Brahminhood, godhood, sagehood, none of these, ye sons of demons, is enough to please the Lord; nor is (mere) good conduct, nor the knowledge of many things. Lord Hari is satisfied (only) by pure devotion. (All) the rest is mockery."

‘ततो हरौ भगवति भक्तिं कुरुत दानवाः।

आत्मौपम्येन सर्वत्र सर्वभूतात्मनीश्वरे ॥

“Therefore, ye demons, have for all time devotion to Lord Hari, the Master who is the Soul of all beings, even as you have for your own soul.

‘दैतेया यक्षरक्षांसि स्त्रियश्शूद्रा व्रजौकसः ।

खगा मृगाः पापजीवास्सन्ति ह्यव्युततां गताः ॥

“There are demons, Yakshas, Rakshasas, women, Sudras, shepherds, birds, animals and others of sinful lives who have become one with the imperishable Lord.

‘एतावानेव लोकेऽस्मिन्पुंसः स्वार्थः परस्मृतः ।

एकान्तभक्तिर्गोविन्दे यत्सर्वत्र तदीक्षणम् ॥’

“Only this much is considered as man’s supreme purpose in this world, exclusive devotion to Lord Hari and realisation of His presence everywhere.”

अथ दैत्यसुतास्सर्वे श्रुत्वा तदनुवर्णितम् ।

जगृहुर्निरवद्यत्वान्नैव गुर्वनुशिक्षितम् ॥

Then, all the boys of the demons, having heard what Prahlada had described, imbibed it, since it was irreproachable, and they did not take at all the teaching of their preceptor.

श्रुत्वा तदप्रियं दैत्यः पुत्रं हन्तुं मनो दधे ॥

Hearing of that unpleasant thing, the demon (Hiranyakasipu) made up his mind to put an end to his son.

हिरण्यकशिपुः—

‘हे दुर्विनीत मे मूढ शासनं किंबलोऽत्यगाः ॥’

(Hiranyakasipu asked Prahlada :) “You ill-mannered fool, on whose strength did you transgress my bidding?”

प्रह्लादः—

‘न केवलं मे भवतश्च राजन्

स वै बलं बलिनां चापरेषाम् ।

स ईश्वरः काल उरुक्रमोऽसा-

वोजस्सहस्सत्त्वबलेन्द्रियात्मा ॥

Prahlada—

“Not only for me, not only for you, O king, but for all others also who possess any strength, He is the strength. He is Master, Time and the Lord under whose (three) huge strides are all these worlds. He is the embodiment of energy, might, power, strength and the faculties.

‘ जह्यासुरं भावमिमं त्वमात्मनः
समं मनो धत्स्व न सन्ति विद्विषः ।
ऋतेऽजितादात्मन उत्पथस्थितात्
तद्धि ह्यनन्तस्य महत्समर्पणम् ॥’

“ Leave off this demoniac nature of yours ; keep your mind equanimous ; (really) there are no foes, no foes except your own unsubdued self, that is on the wrong path. Verily, this is the greatest offering to the eternal Lord.”

हिरण्यकशिपुः—

‘ व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकथसे ।
यस्त्वया मन्दभाग्योक्तो मदन्यो जगदीश्वरः ।
क्वासौ, यदि स सर्वत्र कस्मात्स्तंभे न दृश्यते ॥’

Hiranyakasipu—

“ Clearly you wish to die, you who brag too much. You unlucky (lad) ! that other master of the universe besides myself whom you spoke of, where is he ? If he is everywhere, why is he not visible in (this) pillar ? ”

एवं दुरुक्तैर्मुहुरर्दयन्सुतं
स्तम्भं तताडातिबलस्त्वमुष्टिना ॥

Tormenting his son repeatedly with such bad words, that Hiranyakasipu of exceeding strength struck a pillar with his fist.

तदैव तस्मिन्निनदोऽतिभीषणो
बभूव येनाण्डकटाहमस्फुटत् ॥

Instantaneously there arose from that pillar a very terrific noise, by which the pot of the universe cracked.

सत्यं विधातुं निजभृत्यभाषितं
व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।
अदृश्यतात्यद्भुतरूपमुद्वहन्
स्तंभे सभायां न मृगं न मानुषम् ॥

To make true the words of his servant (Prahlada) and his own immanence in all things, the Lord manifested Himself in the pillar in the court-hall, taking a very wonderful form, neither animal nor human.

स सत्त्वमेनं परितोऽपि पश्यन्
स्तंभस्य मध्यादनुनिर्जिहानम् ।
'नायं मृगो नापि नरो विचित्र-
महो किमेतन्नमृगेन्द्ररूपम् ।

प्रायेण मेऽयं हरिणोरुमायिना
 वधस्मृतोऽनेन समुद्यमेन किम् ।'
 एवं ब्रुवंस्त्वभ्यपतद्गदायुधो
 नदन्नसिंहं प्रति दैत्यकुञ्जरः ॥

Hiranyakasipu saw all round that Being emerging from the heart of the pillar. "This is not an animal, nor even a man. Alack, what is this in the form of a man-lion? Perhaps, the highly deceitful Hari has thought of this as my death. Of what avail is effort against this being?" So saying, that elephant of a demon, shouting and armed with the mace, rushed at the Man-lion.

तं विक्रमन्तं सगदं गदाधरो
 महोरगं तार्क्ष्यसुतो यथाऽग्रहीत् ।
 द्वार्यूर आपात्य ददार लीलया
 व्यात्ताननान्तं चिलिहन्स्वजिह्वया ॥

Lord Hari seized that Hiranyakasipu who was attacking Him with his mace, even as Garuda seizes a python, and throwing him on His thigh at the door, the Lord tore him with ease, licking with His tongue the corners of His opened mouth.

निशम्य लोकत्रयमस्तकज्वरं
 तमादिदैत्यं हरिणा हतं मृधे ।
 प्रहर्षवेगोत्कलितानना मुहुः
 प्रसूनवर्षैः ववृषुस्सुरस्त्रियः ॥

Hearing that the prime-demon, Hiranyakasipu, who had given acutest pain to the three worlds like some cerebral fever, had been killed in battle by Lord Hari, the celestial damsels again and again poured down showers of flowers, their faces bursting with rapture.

तत्रोपव्रज्य विबुधा ब्रह्मेन्द्रगिरिशादयः ।
 ईडिरे नरशार्दूलं ' हतोऽयमसुरोऽल्पकः ।
 तत्सुखं पाह्यपसृतं भक्तं ते भक्तवत्सल '॥

The gods, Brahma, Indra, Siva and others came there and lauded the Supreme Being : "This base demon has been killed ; O you who are affectionate towards your devotees ! protect his son, your devotee who has approached you."

स्वपादमूले पतितं तमर्भकं
 विलोक्य देवः कृपया परिप्लुतः ।
 उत्थाप्य तच्छीर्ण्यदधात्कराम्बुजं
 कालाहिविप्रस्तधियां कृताभयम् ॥

Seeing the lad prostrate at His feet, the Lord, overflowing with compassion, raised him and placed on his head His lotus-palm which affords security to those whose minds are frightened at the serpent of death.

अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः ॥

Prahlada extolled Lord Hari with attention and concentrated mind :

‘ विप्राद् द्विषद्गुणयुतादरविन्द-

नाभपादारविन्दविमुखाच्छुपचं वरिष्ठम् ।

मन्ये तदर्पितमनोवचनेदितार्थ-

प्राणं पुनाति स कुलं न तु भूरिमानः ॥

“The low-caste man who has offered up his mind, speech, object of desire, and life to Lord Hari, I consider greater than the Brahmin who possesses the twelve excellen-

ces* but is averse to the lotus-feet of Lord Hari ; the former purifies his (whole) family, not he of stupendous pride.

‘नैवात्मनः प्रभुरयं निजलाभपूर्णो

मानं जनादविदुषः करुणो वृणीते ।

यद्यज्जनो भगवते विदधीत मानं

तच्चात्मने प्रतिमुखस्य यथा मुखध्रीः ॥

“Never does this God, Lord of Himself and full with His own gain, go pitifully seeking honour from stupid man ; whatever honour man does to the Lord becomes honour for himself also, even as the beautification of the face is beautification for the face in the reflection.

‘क्षेमाय भूतय उतात्मसुखाय चास्य

विक्रीडितं भगवतो रुचिरावतारैः ॥

* The twelve excellences are according to Sridhara, the Commentator: Wealth, Birth, Beauty, Penance, Learning, Efficiency of faculties, Brilliance, Prowess, Strength, Endeavour, Intelligence and Application (given in the previous verse in the original) or Dharma, Truthfulness, Self-control, Penance, Absence of malice, Shame at doing the wrong, Fortitude, Freedom from jealousy, Sacrifice, Munificence, Contentment, and Learning (given in the Sanat-sujatiya as the twelve excellences of a Brahmin).

“For the welfare and prosperity of the world, or rather for His own joy, the Lord sports in beautiful incarnations.

‘तद्यच्छ मन्युमसुरश्च हतस्त्वयाऽद्य

मोदेत साधुरपि वृश्चिकसर्पहत्या ।

लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे

रूपं नृसिंह विभयाय जनास्सरन्ति ॥

“Therefore withhold your anger; the demon also has been killed by you now; by this killing of scorpion-like and serpent-like persons (who live for injuring others), the good men also will be glad. All the people in the worlds are happy and satisfied. O Man-lion God! people (shall) remember your form for getting rid of fear.

‘नाहं बिभेम्यजित तेऽतिभयानकास्य-

जिह्वार्कनेत्रभ्रकुटीरभसोग्रदंष्ट्रात् ।

व्रस्तोऽस्म्यहं कृपणवत्सल दुस्सहोग्र-

संसारचक्रकदनाद्भूषतां प्रणीतः ॥

“Unconquered Lord! I am not afraid of your frightening face, tongue, blazing eyes, the knittings of brows and the terrifying

fangs ; I am afraid, O God who is affectionate towards the wretched, of the torture at the wheel of this unbearably terrible cycle of birth and death, where I am thrown to voracious beasts.

‘बालस्य नेह शरणं पितरौ नृसिंह

नार्वस्य चागदमुदन्वति मज्जतो नौः ।

तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्टः

तावद्विभो तनुभृतां त्वदुपेक्षितानाम् ॥

“O Man-lion God ! Parents are no refuge here for the boy ; medicine is no refuge for the patient ; the ship is no refuge for him who is sinking in the sea. The antidote which is naively sought here for the man in distress is futile for men whom you have neglected.

‘यन्मैथुनादि गृहमेधिसुखं हि तुच्छं

कण्डूयनेन करयोरिव दुःखदुःखम् ॥

“ Sex and the like which form the pleasures of the householder are contemptible ; like the scratching of itching hands, they breed more and more misery.

‘मौनव्रतश्रुततपोध्ययनस्वधर्म-

व्याख्यारहोजपसमाधय आपवर्ग्याः ।

प्रायः परं पुरुष ते त्वजितेन्द्रियाणां

वार्ता भवन्त्युत न वाऽत्र तु दांभिकानाम् ॥

“Vow of silence, learning, penance, study of scripture, performing one's Dharma, exposition, muttering of prayers in solitude, concentration—these means of salvation often become mere livelihood, O Supreme Being, for persons of unconquered senses; and for those who have these for show, they are not even a livelihood.

‘तत्तेऽर्हत्तम नमस्तुतिकर्मपूजाः

कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।

संसेवया त्वयि विनेति षडङ्गया किं

भक्तिं जनः परमहंसगतौ लभेत ॥’

“Therefore, O most worthy Being, how can man have devotion for you, the goal of the great men of self-realisation, without the six-fold worship of you,—obeisance, prayer, offering of action, service, thought of your feet, and listening to your stories?’

भोमगवान्—

‘प्रह्लाद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम ।
वरं वृणीष्वभिमतं कामपूरोऽस्म्यहं नृणाम्॥’

The Lord—

“Auspicious Prahlada! May there be welfare unto you. You noblest of demons! I am pleased with you. Seek any desired boon. I am the fulfiller of the desires of men.”

प्रह्लादः—

‘मा मां प्रलोभय वरैः मुमुक्षुस्त्वामुपाश्रितः ।
यस्त आशिष आशास्ते न स भृत्यस्स वै घणिक् ॥

Prahlada—

“Tempt me not with boons; I have sought you desiring release. He who wishes for blessings is not a servant, he is a trader.

‘य दि रासीश मे कामान् वरांस्त्वं वरदर्षभ ।
कामानां हृद्यसंरोहं भवतस्तु वृणे वरम् ॥

“Lord! greatest of the bestowers of boons! if you would grant me my desired boons, I seek of you the boon that desires may not grow in my heart.

‘यदनिन्द्यता मे त्वामविद्वांस्तेज ऐश्वरम् ।
तस्मात्पिता मे पूयेत दुरन्ताद्दुस्तरादघात् ॥’

“Ignorant of the Lord's prowess, my father taunted you; may he be purified of that interminable and insuperable sin.”

श्रीभगवान्—

‘त्रिस्सप्तभिः पिता पूतः पितृभिस्सह तेऽनघ ।
यत्साधोऽस्य गृहे जातो भवान्वै कुलपावनः ॥

The Lord—

“Sinless Prahlada! Your father is purified along with twenty-one ancestors of yours, since you, O good soul, a purifier of the whole family, were born in his house.

‘भवान्मे खलु भक्तानां सर्वेषां प्रतिरूपधृक् ॥

“You are the model for all my devotees.

‘पित्र्यं च स्थानमातिष्ठ कुरु कर्माणि मत्परः ॥’

“ Assume the place of your father and discharge your duties, remaining devoted to Me.”

इत्युक्त्वा भगवान् [राजन्] तत्रैवान्तर्दधे हरिः।
ततः काव्यादिभिस्सार्धं मुनिभिः कमलासनः ।
दैत्यानां दानवानां च प्रह्लादमकरोत्पतिम् ॥

Having spoken thus, Lord Hari disappeared at that very place. Then, with sages and with Sukra (the preceptor) and others, Brahma made Prahlada the king of the demons.

॥ इति प्रह्लादचरित्रम् ॥

THUS ENDS THE STORY OF PRAHLADA

॥ श्रीः ॥

॥ गजेन्द्रमोक्षकथा ॥

—:0:—

THE STORY OF THE DELIVERANCE
OF THE ELEPHANT-KING

आसीद्विरिषरो [राजन्] त्रिकूट इति विभुतः ।
तस्मिन्सरस्सुविपुलं शोभितं वीरजैर्द्रुमैः ॥

There was an excellent mountain well-known as Trikuta. On it there was a vast lake beautiful with the trees grown on its banks.

तत्रैकदा तद्विरिकाननाश्रयः

करेणुभिर्वारणयूथपञ्चरन् ।

वृत्तस्स्वयूथेन तृषादितेनतत्-

सरोवराभ्याशमथागमद् द्रुतम् ।

There, the leader of an elephant-herd, which lived in the forests of that mountain, was once roving about with female elephants ; surrounded by its herd afflicted with thirst, it then ran up to the neighbourhood of that excellent lake.

विगाह्य तस्मिन्नमृताम्बु निर्मलं
पपौ निकामं स्नपयन् गतकलमः ॥

It plunged into the lake, and bathing itself and getting rid of fatigue, it drank in plenty its pure and ambrosial water.

तं तत्र कश्चिन् [नृप] दैवचोदितो
ग्राहो बलीयांश्चरणे रुषाऽग्रहीत् ।
यदृच्छयैवं व्यसनं गतो गजो
यथाबलं सोऽतिबलो विचक्रमे ॥

There (in the water) a fate-instigated crocodile of great strength furiously caught the elephant-king by the leg. That elephant of exceeding strength, accidentally got into distress thus, exerted to the utmost of its strength (to free itself).

तथाऽऽतुरं यूथपतिं करेणवो
विकृष्यमाणं तरसा बलीयसा ।
विचक्रुर्दुर्दानधियोऽपरे गजाः
पार्श्विग्रहास्तारयितुं न चाशकन् ॥

The pitiable female-elephants cried aloud for their herd-chief, who was being dragged forcibly by the strong (crocodile) in that manner; the other elephants held (their chief) at the back but were not able to save it.

अपारयन्नात्मविमोक्षणे चिरं
दध्याविमां बुद्धिमथाभ्यपद्यत ॥

Unable to free itself, it thought for long and then came to this resolve :

‘ न मामिमे ज्ञातव्य आतुरं गजाः
कुतः करिण्यः प्रभवन्ति मोचितुम् ।
ग्राहेण पाशेन विधातुरावृतोऽ-
प्यहं च तं यामि परं परायणम् ॥

“ These kinsmen of mine, the elephants, are unable to rescue me who am in trouble; how can the female-elephants be able to? Nor am I also able to free myself, caught as I am in the fatal noose of this crocodile. I shall turn to that Supreme Being, the greatest refuge.

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि ।
जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् ॥

Thus resolving and concentrating his mind, it uttered the greatest Mantra, learnt in its previous birth :

‘ ओं नमो भगवते तस्मै यत एतच्चिदात्मकम् ।
पुरुषायादिवीजाय परेशायामिधीमहि ॥

“ Aum, obeisance unto that Lord, the Supreme Being, the root-cause of everything, the great Master, through whom has this (non-sentient) creation become sentient.

‘ माह्वक्प्रपन्नपशुपाशविमोक्षणाय
मुक्ताय भूरिकरुणाय नमोऽलयाय ॥

“ Obeisance unto that imperishable Lord of abundant compassion, Himself bondless, the emancipator from bonds of such supplicant beings in bondage as myself.

‘ जिजीविषे नाहमिहामुया कि-
मन्तर्बहिश्चावृतयेमयोन्या ।
इच्छामि कालेन न यस्य विप्लवः
तस्यात्मलोकावरणस्य मोक्षम् ॥’

"I do not desire life here ; of what use is this elephant-body wrapped inside and out in darkness. I desire freedom from that shroud over the light of the soul, a freedom which is not endangered by the passage of time."

स्तोत्रं निशम्य गरुडेन समुद्यमान-

शक्रायुधोऽभ्यगमदाशु यतो गजेन्द्रः ॥

Hearing (this) praise (of Him), the Lord, arming Himself with His discus, hurried on his Garuda to where the king of the elephants was.

सोऽन्तस्सरस्युरुबलेन गृहीत आर्तो

दृष्ट्वा गरुत्मति हरिं ख उपात्तचक्रम् ।

उत्क्षिप्य साम्बुजकरं गिरमाह कृच्छ्रान्

नारायणाखिलगुरो भगवन्नमस्ते ॥

The elephant, caught within the lake by the mighty crocodile and distressed, saw in the sky Lord Hari on Garuda, with His discus uplifted ; lifting his trunk with a lotus in it, it uttered with great difficulty the words : "Narayana, Father of all, Lord, obeisance unto you."

तं वीक्ष्य पीडितमजः सहसाऽवतीर्य
 सग्राहमाशु सरसः कृपयोज्जहार ।
 ग्राह्याद्विपाटितमुखादरिणा गजेन्द्रं
 संपश्यतां हरिरमूमुचदुस्त्रियाणाम् ॥

Seeing it in agony, the unborn Lord, in his compassion, got down (from Garuda) in all haste, and quickly lifted it out of the lake along with the crocodile; and even as the gods were looking on, Lord Hari freed the king of the elephants from the crocodile whose mouth was cut (by Him) with his discus.

योऽसौ ग्राहस्त वै सद्यः परमाश्चर्यरूपधृक् ।
 मुक्तो देवलशापेन हृद्गर्गन्धर्वसत्तमः ॥

He who was the crocodile immediately took the most wonderful form; he became Huhu, the best of the Gandharvas (now) freed from sage Devala's curse.

प्रणम्य शिरसा लोकं स्वमगान्मुक्तकिल्बिषः ॥

Rid of his sin, he bowed (to the Lord) and went to his world.

गजेन्द्रो भगवत्स्पर्शाद्विमुक्तोऽज्ञानबन्धनात् ।
प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः ॥

Released from the bond of nescience at the touch of the Lord, the elephant-king attained God's own form, with yellow garment and four arms.

स वै पूर्वमभूद्राजा पाण्ड्यो द्रविडसत्तमः ।
इन्द्रद्युम्न इति ख्यातो विष्णुव्रतपरायणः ॥

Previously, he had been a Pandyan king, the most eminent among the Dravidas, Indradyumna by name, constantly devoted to the worship of Vishnu.

स एकदाऽऽराधनकाल आत्मवान्
गृहीतमौनव्रत ईश्वरं हरिम् ।
समर्चयामास यदृच्छया मुनिः
समागमच्छिष्यगणैः परिश्रितः ॥

Once, during the time of worship, that Indradyumna, of self-possession, had undertaken a vow of silence and was worshipping Lord Hari when, by chance, the sage (Agastya) arrived (there) surrounded by his disciples.

तं वीक्ष्य तूष्णीमकृतार्हणादिकं

तस्मा इमं शापमदादगस्त्यः ॥

Seeing him silent and failing to do him honour, (sage) Agastya gave him this curse (of an elephant-birth).

एवं विमोक्ष्य गजयूथपमञ्जनाथ-

स्तेनापि पार्षदगतिं गमितेन युक्तः ।

गन्धर्वसिद्धविबुधैरुपगीयमान-

कर्माऽद्भुतं स्वभवनं गरुडासनोऽगात् ॥

Having thus freed the elephant-chief, the Lord, accompanied by that elephant, endowed with the state of those who remain constantly in his presence, left for his wonderful abode on his Garuda, His act being sung by Gandharvas, Siddhas and the gods.

॥ इति गजेन्द्रमोक्षकथा ॥

THUS ENDS THE STORY OF THE
EMANCIPATION OF THE ELEPHANT-KING.

॥ श्रीः ॥

॥ कूर्मावतारकथा ॥

—:0:—

THE STORY OF THE INCARNATION
AS TORTOISE.

युद्धेऽसुरैर्बाध्यमाना महेन्द्रवरुणादयः ।
सर्वे विज्ञापयांचक्रुः प्रणताः परमेष्ठिने ॥

Harassed by the demons in battle, Indra, Varuna and other gods bowed to Brahma and informed him of everything about (their plight).

संस्मरन्पुरुषं वेधाः सह देवैः [अरिन्दम] ।
अजितस्य पदं साक्षाज्जगाम तमसः परम् ॥

Thinking of the Supreme Being, Brahma, along with the gods, went to the very abode of the Lord, the abode that is beyond darkness.

स्तुतिमब्रूत दैवीभिर्गीर्भिस्त्ववहितेन्द्रियः ॥

With his faculties in attention, Brahma sang a hymn in divine words :

‘स त्वं नो दर्शयात्मानमस्मत्करणगोचरम् ।

यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् ।

एवमाराधनं विष्णोस्सर्वेषामात्मनश्च हि ॥

नमस्तुभ्यमनन्ताय दुर्वितर्क्यात्मकर्मणे ॥’

“Manifest yourself in a form comprehensible to our faculties. Even as the watering of the roots is the feeding of the boughs and the branches, the propitiation of Vishnu is the gratification of all and of oneself too. Obeisance unto you, the eternal Lord whose acts are inscrutable.”

एवं स्तुतस्सुरगणैर्भगवान्हरिरीश्वरः ।

तेषामाविरभूद् [राजन्] सहस्राकोदयद्युतिः ॥

Thus extolled by the gods, Lord Hari, the Master, manifested Himself to them, with the splendour of the rising of a thousand suns.

श्रीभगवान्—

‘ यात दानवदैतेयैस्तावत्सन्धिर्विधीयताम् ।

कालेनानुगृहीतैस्तैर्यावद्धो भव आत्मनः ॥

The Lord—

“ Go and **make** peace with the demons who are (now) favoured by time, until such time as would give you prosperity.

‘ अरयोऽपि हि सन्धेयास्सति कार्यार्थगौरवे ॥

“ When there is gravity of purpose, even foes have to be conciliated.

‘ अमृतोत्पादने यत्नः क्रियतामविलम्बितम् ।

यस्य पीतस्य वै जन्तुर्मृत्युग्रस्तोऽमरो भवेत् ॥

“ Let effort be made without delay to create ambrosia, by drinking which beings that are in the jaws of death become immortal.

‘ क्षिप्त्वा क्षीरोदधौ सर्वा वीरुत्तृणलतौषधीः ।

मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् ।

सहायेन मया देवा निर्मन्थध्वमतन्द्रिताः ।

क्लेशभाजो भविष्यन्ति दैत्या यूयं फलग्रहाः ॥

“ Cast into the milk-ocean all kinds of medicinal herbs, and with Mount Mandara as the churner, serpent Vasuki as the rope and Myself as aid, O gods, churn diligently. The demons shall toil, and you shall reap the fruit.

‘यूयं तदनुमोदध्वं यदिच्छन्त्यसुरास्सुराः ।
न संरम्भेण सिद्ध्यन्ति सर्वेऽर्थाः सान्त्वया यथा ॥

“ Gods ! acquiesce in whatever the demons desire. Never are purposes achieved by impetuosity (so well) as by conciliation.

‘न भेतव्यं कालकूटाद्विषाज्जलधिसंभवात् ।
लोभः कार्यो न वो जातु रोषः कामस्तु वस्तुषु ॥’

“ You should not get frightened at the poison of Kalakuta which will arise from the ocean ; you should not exhibit avarice at any time, or anger or love for the things (that will arise from the ocean).”

इति देवान्समादिश्य भगवान्पुरुषोत्तमः ।

तेषामन्तर्दधे [राजन्] स्वच्छन्दगतिरीश्वरः ॥

Having commanded the gods thus, Lord Hari, the Master moving as He pleases, disappeared from the sight of the gods.

ततो देवासुराः कृत्वा संविदं कृतसौहृदाः ।

उद्यमं परमं चक्रुरमृतार्थे [परन्तप] ॥

Then, becoming friends and coming to an understanding, the gods and the demons made the greatest effort for the sake of nectar.

ततस्ते मन्दरगिरिमोजसोत्पाटय दुर्मदाः ।

नदन्त उदधिं निन्युः शक्ताः परिघबाहवः ॥

Maddened and shouting, the able and bolt-armed gods and demons then tore up with their strength the Mandara Mountain, by the root, and bore it to the milk-ocean.

ते नागराजमामन्त्र्य परिबीय गिरौ मुदा ।

आरेभिरे सुसंयत्ता मथितुं तेऽमृतार्थिनः ॥

They called in the great serpent Vasuki, tied him round the mountain, and getting ready, began to churn (the ocean) seeking nectar.

मथ्यमानेऽर्णवे सोऽद्रिरनाधारो ह्यपोऽविशत् ॥

When the ocean was being churned, the Mandara mountain which had no support underneath, went into the waters.

विलोक्य विघ्नेशविधिं तदेश्वरः
 कृत्वा वपुः काञ्छपमद्भुतं महत् ।
 प्रविश्य तोयं गिरिमुज्जहार
 समुत्थिता निर्मथितुं सुरासुराः ॥

Seeing then the work of the god of obstacles, the Lord took the form of a huge and wonderful tortoise, dived into the waters and lifted the mountain. And the gods and the demons rose (again) to churn.

निर्मथ्यमानादुदधेरभूद्विषं
 महोल्बणं हालहलाहमग्रतः ।
 तदुग्रवेगं दिशिदिश्युपर्यधां
 विसर्पदुत्सर्पदसह्यमप्रति ।
 भीताः प्रजा दुद्रुवुरङ्ग सेश्वरा
 अरक्ष्यमाणाः शरणं सदाशिवम् ॥

Out of the ocean that was being churned, there arose, in front of them, the very terrible poison named Halahala. Seeing that poison of formidable force sweeping across all quarters, above and below, unbearable and irremediable, people, along with the gods, frightened and unprotected (by any), fled to the ever auspicious God Siva for refuge.

तद्वीक्ष्य व्यसनं तासां कृपया भृशपीडितः ।

सर्वभूतसुहृदेव इदमाह सर्वा प्रियाम् ॥

Seeing that great calamity of the people, God Siva, the friend of all beings, was pained very much as a result of his compassion and He said this to Parvati, His beloved :

‘अहो बत भवान्येतत्प्रजानां पश्य वैशसम् ।

क्षीरोदमथनोद्भूतात्कालकूटादुपस्थितम् ।

आसां प्राणपरीप्सूनां विधेयमभयं हि मे ।

एतावान्हि प्रभोरथो यद्दीनपरिपालनम् ।

तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥’

“Alas! Parvati! behold this suffering of the people that has come from the Kalakuta poison risen from the churning of the milk-ocean. I must afford security to these who desire to save their lives. For, this much is the purpose of a Master, namely, the protection of the afflicted. Hence shall I drink this poison; let there be welfare for the people through Me.”

ततः करतलीकृत्य व्यापि हालाहलं विषम् ।
अभक्षयन्महादेवः कृपया भूतभावनः ॥

Then, taking the spreading Halahala poison on his palm, the great God Siva, the gratifier of beings, swallowed it, in his compassion.

तस्यापि दर्शयामास स्ववीर्यं जलकल्मषः ।
यच्चकार गले नीलं तच्च साधोर्विभूषणम् ॥

On God Siva also, that stain of waters, the poison, displayed its powers; for it stained His throat dark; but to that benefactor, the stain was an ornament.

तप्यन्ते लोकतापेन साधवः प्रायशो जनाः ॥

Generally, good men suffer themselves as a result of the suffering of the world.

पीते गरे वृषाङ्गेण प्रीतास्तेऽमरदानवाः ।
ममन्थुस्तरसा सिन्धुं हविर्धानी ततोऽभवत् ॥

When the poison had been drunk by Siva, the gods and the demons were satisfied and they churned the ocean forcibly; there arose then the cow Kamadhenu.

तत उच्चैःश्रवा नाम हयोऽभूच्चन्द्रपाण्डरः ।
 तत ऐरावतो नाम वारणेन्द्रो विनिर्गतः ।
 कौस्तुभाख्यमभूद्रत्नं पद्मरागो महोदधेः ।
 ततोऽभवत्पारिजातः सुरलोकविभूषणम् ।
 ततश्चाप्सरसो जाता निष्ककण्ठयस्तुवाससः ॥

Then arose the horse named Ucchai-sravas, white like the moon ; then emerged the great elephant named Airavata ; (then) the ruby named Kaustubha came out of the ocean ; then came out the Parijata tree, the ornament of the celestial world ; then were born the Apsarases with golden necklaces and beautiful garments.

ततश्चाविरभूत्साक्षाच्छ्रीरमा भगवत्परा ।

तस्यां चक्रुस्सृहां सर्वे ससुरासुरमानवाः ॥

And then arose Goddess Lakshmi Herself, bent on attaining the Lord. Everybody desired Her, gods, demons and mortals.

ततः कृतस्वस्त्ययनोत्पलस्रजं

नदद्विरेफां परिगृह्य पाणिना ।

त्रिलोकयन्ती निरवद्यमात्मनः

पदं ध्रुवं चाव्यभिचारि सद्गुणम् ।

गन्धर्वयक्षासुरसिद्धचारण-

त्रैविष्टपेयादिषु नान्वचिन्दत ॥

With the benediction (of all), she then took in her hand a garland of lilies humming with bees, and looked round for an irreproachable person proper for Her, one of permanent and invariably existent virtues, but did not get one such among the Gandharvas, Yakshas, Asuras, Siddhas, Charanas, other denizens of heaven and the like.

‘नूनं तपो यस्य न मन्युनिर्जेयां

ज्ञानं कचित्तत्त्वं न सङ्गवर्जितम् ।

कश्चिन्महांस्तस्य न कामनिर्जयः

स ईश्वरः किं परतो व्यपाश्रयः ॥

“He who certainly possessed (the merit of) penance had not conquered wrath; there was knowledge somewhere but it was not free from attachment to material objects; there was some one great but he had not overcome passion; is he a lord who is dependent on another ?

‘ धर्मः क्वचित्तत्र न भूतसौहृदं
 त्यागः क्वचित्तत्र न मुक्तिकारणम् ।
 क्वचिच्चिरायुर्न हि शीलमङ्गलम्
 सुमङ्गलः कश्च न काङ्क्षते हि माम् ॥’

“ There is Dharma in a place, but no friendliness to beings ; sacrifice there is in some one, but not as means for self-deliverance. Somewhere, there is long life, but the auspiciousness of character is absent. (Alas !) that some one who is perfectly auspicious does not desire me.”

एवं विमृश्याव्यभिचारिसद्गुणैः

वव्रे मुकुन्दं निरपेक्षमीप्सितम् ॥

Thus discriminating, Lakshmi chose Hari as Her desired Lord, because of his excellences being invariably existent, though He Himself was indifferent.

तस्यांसदेश उशतीं नवकञ्जमालां

माद्यन्मधुव्रतवरूथगिरोपघुष्टाम् ।

तस्थौ निधाय निकटे जनको जनन्या

वक्षो निवासमकरोत्परमं विभूतेः॥

She placed on His shoulders that beautiful garland of fresh lilies, resonant with the hum of the cluster of drunken bees, and stood by His side; the Lord, the Father, made His own chest the best abode of the Mother, the Goddess of all prosperity.

अथासीद्वारुणी देवी कन्या कमललोचना ।

असुरा जगृहुस्तां वै हरेरनुमतेन ते ॥

Then there arose the young goddess of wine, with eyes like the red-lotus; with the permission of Lord Hari, the demons took her.

अथोदतिष्ठत्पुरुषः सुभगः सिद्धविक्रमः ।

अमृतापूर्णकलशं विभ्रद्वलयभूषितः ।

स वै भगवतः साक्षाद्विष्णोरंशोऽंशसम्भवः ।

धन्वन्तरिरिति ख्यात आयुर्वेदहगिज्यभाक् ॥

Then arose a beautiful person, adorned with armlets and of lion-like strides, bearing a jar filled with nectar. He was a partial incarnation of Lord Hari Himself, known as Dhanvantari, the founder of the science of medicine and one who had a share in sacrificial offerings.

तमालोक्यासुरास्सर्वे कलशं तरसाऽहरन् ।
 नीयमानेऽसुरैस्तस्मिन् कलशेऽमृतभाजने ।
 विषण्णमनसो देवा हरिं शरणमाययुः ॥

Seeing Dhanvantari, all the Asuras snatched the jar (of nectar) forcibly. When the jar of nectar was being carried away by the demons, the depressed gods went to Hari for refuge.

‘मा खिद्यत मिथोऽर्थं वः साधयिष्ये स्वमायया ।’
 इत्युक्त्वा सान्त्वयन्देवांस्तत्रैवान्तर्दधे हरिः ॥

“Feel not miserable; secretly and through my Maya, I shall accomplish your object.” Having said so, Hari consoled the gods and disappeared at that very place.

मिथः कलिरभूत्तेषां तदर्थं तर्षचेतसाम् ॥

There was mutual quarrel among the demons who were covetous of the nectar.

एतस्मिन्नन्तरे विष्णुस्सर्वोपायविदीश्वरः ।

योषिद्रूपमनिर्देश्यं दधार परमान्नुतम् ।

सव्रीडस्मितविक्षिप्तभ्रूविलासाबलोकनैः ।

दैत्ययूथपचेतस्सु काममुद्दीपयन्मुहुः ॥

In the meanwhile, Lord Vishnu, who knew all expedients, took an indescribable and most wonderful female form. With bashful smiles and glances cast with the play of the brows, He (She) frequently kindled passion in the minds of the demon-chiefs.

दैत्याः—

‘का त्वं कञ्जपलाशाक्षि कुतो वा किं चिकीर्षसि ।
सा त्वं नस्स्पर्धमानानां शं विघत्स्व सुमध्यमे ।
विभजस्व यथान्यायं नैव भेदो यथा भवेत् ॥

The Demons—

“Who are you, you damsel of eyes like lotus-petals? Where have you come from? What do you desire to do? You lady of fine waist! You find a way of settlement for us who are (thus) contending (mutually); justly divide (this nectar) so that there may be no quarrel.”

तवो गृहीत्वाऽमृतभाजनं हरि-

र्बभाष ईषत्सितशोभया गिरा ।

यद्यभ्युपेतं कच साध्वसाधु वा

कृतं मया वो विभजे सुधामिमाम् ॥

Then, taking the nectar-vessel, Lord Hari spoke in words beautified with a gentle smile: "Good or bad, if you would accept whatever I do, I shall divide this nectar amongst you."

इत्यभिव्याहृतं तस्यास्तत्तथेत्यन्वमंसत ॥

(The demons) approved of what She spoke, saying: "Let it be so."

प्राङ्मुखेषूपविष्टेषु सुरेषु दितिजेषु च ।

कल्पयित्वा पृथक्पङ्क्तीरुभयेषां जगत्पतिः ।

दैत्यान्गृहीतकलशो वञ्चयन्नुपसञ्चरैः ।

दूरस्थान्पाययामास जरामृत्युहरां सुधाम् ॥

When the gods and the demons had sat facing the east, the Lord of the universe made two separate rows for the two; and with the nectar-vessel in his hand, He deceived the demons, merely approaching them often (with sweet gestures and words), and made (the gods), sitting at a distance, drink that nectar which destroyed old age and death.

ते पालयन्तस्समयमसुराः स्वकृतं [नृप] ।

तस्यां कृतातिप्रणयाः प्रणयापायकाक्षराः ।

बहुमानेन चाबद्धा नोचुः किञ्चन विप्रियम् ॥

Abiding by the understanding they themselves came to (with Her), the demons who had great love for Her, were afraid of any danger to that love and were tied down by their regard for Her, did not speak anything unpleasant.

एवं सुरासुरगणाः समदेशकाल-

हेत्वर्थकर्ममतयोऽपि फले विकल्पाः ।

तन्नामृतं सुरगणाः फलमञ्जसाऽऽपुः

यत्पादपङ्कजरजःश्रयणान्न दैत्याः ॥

Thus, though the gods and the demons were alike in respect of place, time, purpose, means, endeavour and intelligence, they differed in the reaping of fruit. Between the two, the gods easily got the fruit, because of their seeking the dust of the lotus feet of the Lord, and (by not doing that) the demons failed to get it.

साधयित्वाऽमृतं [राजन्] पाययित्वा स्वकान्सुरान्।
पश्यतां सर्वभूतानां ययौ गरुडबाहनः ॥

Having brought into being ambrosia and having made His own adherents, the gods, drink it, the Lord disappeared even as all beings were looking on.

॥ इति कूर्मावतारकथा ॥

THUS ENDS THE STORY OF THE
INCARNATION AS TORTOISE.



॥ श्रीः ॥

॥ वामनत्रिविक्रमावतारकथा ॥

—:o:—

THE STORY OF THE INCARNATIONS
AS VAMANA AND TRIVIKRAMA.

—:o:—

पराजितश्रीरभजद् भृगून्बलिः

तं ब्राह्मणा भृगवः प्रीयमाणाः ।

अयाजयन्विश्वजिता त्रिणाकं

जिगीषमाणं विधिनाऽभिषिच्य ॥

With his lordship subdued (by Indra),
Bali (the king of the demons) sought the
Bhrigus, (his preceptors). The Brahmins,
the Bhrigus, anointed with affection and
in the prescribed manner Bali who desired
to conquer heaven and performed for him the
(world-conquering) Visvajit sacrifice.

हुताशनादास हविर्भिरिष्टाद्

धनुश्च दिव्यं कवचं च दिव्यम् ॥

From the fire propitiated by the oblations there arose a celestial bow and a celestial armour.

अथारुह्य रथं दिव्यं विकर्षन्वजिनीं विभुः ।
 ययाविन्द्रपुरीं स्वृद्धां विश्वकर्मविनिर्मिताम् ।
 यां न व्रजन्त्यधर्मिष्ठाः खला भूतद्रुहशठाः ।
 मानिनः कामिनो लुब्धा एभिर्हीना व्रजन्ति यत् ॥

Mounting a celestial chariot then and dragging an army after him, king Bali went against the highly prosperous city of Indra, built by Visvakarman, to which the unrighteous and the wicked, enemies of beings, knaves, haughty persons, men of passion and greed go not, but to which those free from these sins go.

तां देवधानीं स वरूथिनीपतिः
 बहिस्समन्ताद्रुरुधे पृतन्यया ॥

Bali, the head of the army, laid siege to that capital of the gods with his army.

मघवांस्तमभिप्रेत्य बलेः परममुद्यमम् ।
 सर्वदेवगणोपेतो गुरुमेतदुवाच ह ॥

Seeing that great effort of Bali, Indra, along with all the gods, said this to his preceptor (Brihaspati):

‘मगवन्नुद्यमो भूयान् बलेर्नः पूर्ववैरिणः ।

अविषह्यतमं मन्ये केनासीत्तेजसोर्जितः ॥’

“Blessed lord ! great is this effort of Bali, our old foe. I consider him irresistible (now). How did he become strong in prowess ? ”

गुरुः—

• ‘जानामि मघवञ्छत्रोरुन्नतेरस्य कारणम् ।

शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ॥

The Preceptor—

“Indra ! I know the cause of the rise of this enemy. The Bhrigus, the expounders of the Godhead, have infused their disciple with power.

‘भवद्विधो भवान्वाऽपि वर्जयित्वेश्वरं हरिम् ।

नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः ॥

“Neither one like you, nor even yourself,—none except Lord Hari can stand before him, even as men cannot before Death.

‘तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम् ।
यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ॥’

“Therefore, all of you abandon your abode, this heaven, and go (somewhere) looking forward to a propitious time when your enemy shall have his reverse.”

द्वित्वा त्रिविष्टपं जग्मुर्गीर्वाणाः कामरूपिणः ॥

The gods who could take any form they desired, left the heaven and went away.

देवेष्वथ निलीनेषु बलिवैरोचनिः पुरीम् ।

देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ॥

When the gods had hid themselves, Bali, son of Virochana, established himself in the capital city of the gods and brought the three worlds under his control.

एवं पुत्रेषु नष्टेषु देवमाताऽदितिस्तदा ।

हृते त्रिविष्टपे दैत्यैः पर्यतप्यदनाथवत् ॥

When her sons had thus disappeared and heaven had been captured by the demons, Aditi, the mother of the gods, suffered like a helpless person.

एकदा कश्यपस्तस्या आश्रमं भगवानगात् ।

स पत्नीं दीनवदनामिदमाह [कुरुद्वह] ॥

Once, the blessed Kasyapa went to her hermitage and spoke this to his wife whose face was woe-begone :

‘अपि वाऽकुशलं किञ्चिद्गृहेषु गृहमेधिनि ।

अपि सर्वे कुशलिनस्तव पुत्रा मनस्विनि ॥’

“My wife ! has anything untoward happened in the house ? O you high-minded lady ! are all your sons doing well ? ”

अदितिः—

‘हृतश्रियो हृतस्थानान् सपत्नैः पाहि नः प्रभो ।

यथा तानि पुनस्साधो प्रपद्येरन्ममात्मजाः ।

तथा विवेहि कल्याणं धिया कल्याणकृत्तम ॥’

Aditi—

“My lord ! save us who have been deprived of our prosperity and position by our foes, O you who are capable and are the greatest of benefactors ! With your intellect, do us such benefaction as will make my sons regain that prosperity and position.”

कश्यपः—

‘उपतिष्ठस्व पुरुषं भगवन्तं जनार्दनम् ।

स विधास्यति ते कामान् हरिर्दीनानुकम्पनः ॥

Kasyapa—

“Worship the Supreme Being, Lord Hari. That Hari, who is compassionate towards those in misery, will carry out your desires.”

इत्युक्ता साऽदिती [राजन्] स्वभर्त्रा कश्यपेन वै ।

चिन्तयन्तीश्वरं बुद्ध्या चचार ह पयोव्रतम् ॥

Thus told by her lord Kasyapa, Aditi observed the austerity called Payovrata,* contemplating the Lord with her mind.

तस्याः प्रादुरभूत् [तात] भगवानादिपुरुषः ।

तं नेत्रगोचरं वीक्ष्य ननाम प्रीतिविह्वला ॥

The Lord, the Prime Being, manifested Himself to her; seeing Him in a form visible to her eye and moved by love, she bowed to Him.

* Payovrata is to be observed for twelve days in the bright fortnight of the Phalguna month. God Hari should be worshipped continuously, the devotee sustaining himself on milk alone.

श्रीभगवान्—

‘देवमातर्भवत्या मे विज्ञातं चिरकाङ्क्षितम् ।

आत्मजान्सुसमृद्धांस्त्वं प्रत्याहृतयशःश्रियः ।

नाकपृष्ठमधिष्ठाय क्रोडतो द्रष्टुमिच्छसि ॥

The Lord—

“Mother of the gods! Your long-cherished desire has been understood by me. You desire to see your sons prosperous, their fame and fortune regained, themselves re-established in heaven, and making merry.

‘प्रायोऽधुना तेऽसुरयूथनाथा

अपारणीया इति देवि मे मतिः ।

अथाप्युपायो मम देवि चिन्त्यः

सन्तोषितस्य व्रतचर्यया ते ।

स्वांशेन पुत्रत्वमुपेत्य ते सुतान्

गोप्तास्मि मारीचतपस्यधिष्ठितः ॥’

“Divine lady! my opinion is that, at the present moment, those demon-chiefs are almost invincible. Still, I who have been propitiated by your observance should

think of a plan. Partially manifesting Myself as your son, and taking my stand on the penance of Kasyapa, I shall save your sons."

एतावदुक्ता भगवांस्तत्रैवान्तरधीयत ॥

Having told this much, the Lord disappeared at that very place.

प्रादुर्बभूवामृतभूरदित्यां

पिशङ्गवासा नलिनायतेक्षणः ।

यत्तद्वपुर्भाति विभूषणायुधै-

र्बभूव तेनैव स वामनो वटुः ॥

The Immortal Being, the Lord of tawny garment and eyes broad like the lotus, manifested Himself in Aditi's womb. With that form itself which shines with ornaments and weapons, He transformed Himself into a dwarf-Brahmacharin.

तं घटुं वामनं दृष्ट्वा मोदमाना महर्षयः ।

कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् ॥

The great sages rejoiced on seeing that dwarf-Brahmacharin and, with Brahma as the head, they performed the sacraments for Him.

स ब्रह्मवर्चसेनैवमत्यरोचत मारिषः ॥

That venerable Brahmacharin thus outshone (everybody) with his spiritual lustre.

श्रुत्वाऽश्वमेधैर्यजमानमूर्जितं

बलिं भृगूणामुपकल्पितैस्ततः ।

छत्रं सदण्डं सजलं कमण्डलुं

विवेश बिभ्रद्भयमेधवाटम् ॥

Then, hearing that the powerful Bali was performing horse-sacrifices arranged by the Bhrigus, the Lord (Vamana), bearing an umbrella, the *Danda** and *Kamandalu*† with water, entered the sacrificial hall.

जटिलं वामनं विप्रं मायामाणवकं हरिम् ।

भृगवस्ते प्रत्यगृह्णन् पादौ भगवतो बलिः ।

अवनिज्यार्चयामास मुक्तसङ्गमनोरमम् ॥

The Bhrigus welcomed that dwarf-Brahmin with matted hair, who was Lord Hari

* From the time of the initiation into the Gayatri, the Brahmin Brahmacharin bears a twig of the Palasa tree (*Butea Frondosa*), the Palasa danda.

† Kamandalu is a small earthen or wooden vessel for water carried by Brahmacharins, ascetics and others.

himself in the guise of a Brahmacharin. Bali washed the feet of the Lord and worshipped Him, the delighter of those who have discarded attachment.

बलिः—

‘स्वागतं ते नमस्तुभ्यं ब्रह्मन् किं करवाम ते ॥

Bali—

“Welcome and obeisance to you, O Brahmin! What can we do for you?

‘यद्यद् वटो वाञ्छसि तत्प्रतीच्छ मे
त्वामर्थिनं [विप्रसुत] अनुतर्कये ।

गां काञ्चनं गुणवद्धाम मृष्टं

तथाऽन्नपेयमुत वा [विप्र] कन्याम् ॥’

“Brahmin lad! take from me whatever you desire; I infer that you are seeking something; land, gold, a clean and excellent house, food and drink, or a maiden, (take whatever you desire).”

श्रीभगवान्—

‘न ह्येतस्मिन्कुले कश्चिन्निस्सत्त्वः कृपणः पुमान् ।

प्रत्याख्याता प्रतिश्रुत्य यो वाऽदाता द्विजातये ॥

The Lord—

“There is none in this line (of yours) who has been untruthful or niggardly, none who had promised and gone back on his word, and none who had not been munificent to a Brahmin.

‘पिता प्रह्लादपुत्रस्ते तद्विद्वान्विजवत्सलः ।

स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात्स याचितः ॥

“Your father, (Virochana), that son of Prahlada, attached to the Brahmins, being begged by the gods in the guise of Brahmins, gave them his life, knowing their identity.

‘तस्मात्त्वत्तो महीमीषद्वृणेऽहं वरदर्शभात् ।

पदानि त्रीणि दैत्येन्द्र संमितानि पदा मम ॥

“Therefore, O king of demons, I ask of you, the greatest of the munificent, a little bit of land, three feet measured by my feet.

‘नान्यत्ते कामये राजन् वदान्याज्जगदीश्वरात् ।

नैनः प्राप्नोति वै विद्वान् यावदर्थपरिग्रहः ॥’

“King! I desire nothing else from you, a munificent donor and the lord of the

universe. A wise person who receives only as much as is necessary does not incur any sin."

बलिः—

‘अहो ब्राह्मणदायाद वाचस्तेऽवृद्धसंमताः ।

पदत्रयं वृणीते योऽबुद्धिमान् द्वीपदाशुषम् ॥

Bali—

"Alas, you Brahmin, uncommendable by the elders are your words, an unwise person who asks three feet (of ground) of him who would give away a continent.

‘न पुमान्मामुपव्रज्य भूयो याचितुमर्हति ।

तस्माद्वृत्तिकरीं भूमिं वटो कामं प्रवीच्छ मे ॥’

"Having come to me, a person should not beg a second time. Therefore, O Brahmin lad! do take from me land enough to maintain you."

श्रीभगवान्—

‘यावन्तो विषयाः प्रेष्टास्त्रिलोक्यामजितेन्द्रियम् ।

न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ॥

The Lord—

“King, not all the things that are dearest in these three worlds can fully satisfy one of uncontrolled senses.

‘त्रिभिः क्रमैरसन्तुष्टो द्वीपेनापि न पूर्यते ॥

“One not satisfied with three feet, will not be satisfied with even a continent.

‘सप्तद्वीपाधिपतयो नृपा वैन्यगयादयः ।

अर्थैः कामैर्गता नान्तं तृष्णाया इति नः श्रुतम् ॥

“We have heard that kings like Vainya and Gaya did not reach the end of their avarice for material possessions and pleasures, though they were lords of (all) the seven continents.

‘पुंसोऽयं संसृतेर्द्वैतुरसन्तोषोऽर्थकामयोः ।

यद्वृत्तयोपपन्नेन सन्तोषो मुक्तये स्मृतः ॥

“This Non-Contentment in Possession and Desire is the cause of man's migration through births and deaths; contentment with what turns up casually makes for deliverance.

‘यद्वृत्तालाभतुष्टस्य तेजो विप्रस्य वर्धते ।

तत्प्रशम्यत्यसन्तोषादम्भसेवाशुशुक्षणिः ॥

"The spiritual power of the Brahmin who is content with what is got by chance increases; that power dies out by non-contentment, like fire by water.

‘तस्मात्त्रीणि पदान्येव वृणे त्वद्वरदर्षभात् ।

पतावतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम् ॥’

"Hence, I ask of you only three feet, though you are the greatest of the bounteous; even with this much shall I have achieved my purpose. Only so much as is useful is wealth."

इत्युक्तस्स हसन्नाह वाञ्छातः प्रतिगृह्यताम् ।

वामनाय महीं दातुं जग्राह जलभाजनम् ॥

So told, Bali said with a smile: "Have it as you please." And he took the water-vessel to make the gift of land to Vamana.

विष्णवे क्षमां प्रदास्यन्तमुशना असुरेश्वरम् ।

जानंश्चिकीर्षितं विष्णोः शिष्यं प्राह विदां वरः ॥

Knowing what Vishnu desired to do, Sukra, the most eminent of the wise, told his pupil, the king of the Asuras, who was about to make the gift of land to Vishnu:

‘एष वैरोचने विष्णुर्देवानां कार्यसाधकः ।
 प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता ।
 न साधु मन्ये दैत्यानां महानुपगतोऽनयः ।
 एष ते स्थानमैश्वर्यं श्रियं तेजो यशः श्रुतम् ।
 दास्यत्याच्छिद्य शक्राय मायामाणवको हरिः ॥’

“Bali, this is Vishnu, (come here) to achieve the purpose of the gods. I do not approve of the (gift) you have promised Him without knowing the danger. A great calamity hath happened to the demons. This Hari in the guise of a Brahmacharin is going to snatch your place, lordship, prosperity, power, fame and learning and give them to Indra.”

बलिः—

‘स चाहं वित्तलोभेन प्रत्याचक्षे कथं द्विजम् ।
 प्रतिश्रुत्य ददामीति प्राह्लादिः कितवो यथा ॥

Bali—

“How shall I, a descendant of Prahlada, like some cheat, refuse (the gift) to a Brahmin after having promised to give him?

‘सर्वे सोढुमलं मन्ये ऋतेऽलीकपरं नरम् ।
 नाहं बिभेमि निरयाद्यथा विप्रप्रलम्भनात् ॥’

"I consider everything bearable except the man of falsehoods. I do not fear hell so much as deceiving a Brahmin."

एवं सत्यान्न चलितो वामनाय ददौ मुदा ॥

Not swerving from truthfulness in this manner, Bali gladly made the gift to Vamana.

तद्वामनं रूपमवर्धतान्नृतं

काये बलिस्तस्य ददर्श विश्वम् ।

भूतेन्द्रियार्थाशयजीवयुक्तं

रराज [राजन्] भगवानुरुक्रमः ॥

That dwarf-form grew wonderfully. In that body of the Lord, Bali saw the (whole) universe with its beings, their faculties, the objects of the senses, minds and individual souls. The Lord of huge strides shone.

क्षितिं पदैकेन बलेर्विचक्रमे

नभः शरीरेण दिशश्च बाहुभिः ।

पदं द्वितीयं क्रमतस्त्रिविष्टपं

न वै तृतीयाय तदीयमण्वपि ॥

The Lord bestrode the (whole of) Bali's earth with one foot and (pervaded) the skies with His body, and the quarters with His arms; and for Him who bestrode the heaven with the second foot, there was not even an atom belonging to Bali for His third.

श्रीभगवान्—

‘पदानि त्रीणि दत्तानि भूमेर्मह्यं त्वयाऽसुर ।

द्वाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय ॥

विप्रलब्धो ददामीति त्वयाऽहं चाद्वयमानिना ।

तद्वयलीकफलं भुङ्क्ष्व निरयं कतिचित्समाः ॥’

The Lord—

“Demon, three feet of ground were gifted by you to me; with two feet, I have covered the entire universe. Find me the space for the third foot. Promising to give, you, who imagined yourself wealthy, have deceived Me. Therefore, enjoy for a few years the fruit of this fraud,—hell.”

बलिः—

‘यद्युत्तमश्लोक भवान्मयेरितं
वचो व्यलीकं सुरवर्य मन्यते ।
करोम्यृतं तन्न भवेत्प्रलम्भनं
पदं तृतीयं कुरु शीर्ष्णि मे निजम् ॥

Bali—

“O you foremost of gods, O you of highest renown ! if you consider the words I had spoken as deceitful, I will make them true ; there shall be no fraud, place your third foot on my head.

‘बिभेमि नाहं निरयादुरत्ययात्
असाधुवादान्द्रुशमुखिजे यथा ॥

“I am not afraid so much of interminable hell as I shudder terribly at infamy.

‘पुंसां श्लाघ्यतमं मन्ये दण्डमर्हत्तमार्पितम् ॥

“Punishment at the hands of the greatest of the revered is, I think, most praise-worthy for men.

‘यस्मिन्वैरानुबन्धेन रुढेन विबुधेतराः ।
बहवो लेभिरे सिद्धिं यमुहैकान्तयोगिनः ।
तेनाहं निगृहीतोऽस्मि नातिव्रीडे न च व्यथे ॥’

“I have been overpowered by Him through deep and persistent enmity with whom many demons attained the salvation that the Yogins devoted to Him alone attain. (Hence) I am neither ashamed nor pained.”

तस्येत्यं भाषमाणस्य प्रह्लादो भगवत्प्रियः ।
आजगाम [कुरुक्षेत्रे] राकापतिरिवोत्थितः ॥

As Bali was speaking in this manner, Prahlada the beloved of the Lord came there, looking like the full moon risen.

तमिन्द्रसेनः स्वपितामहं बलिः

ननाम मूर्ध्नाऽश्रुविलोललोचनः ॥

Bali, with eyes trembling with tears, bowed with his head to his grandfather (Prahlada).

प्रह्लादः—

‘त्वयैव दत्तं पदमैन्द्रमूर्जितं

हतं त्वयैवाद्य तथैव शोभनम् ।

मन्ये महानस्य कृतो ह्यनुग्रहो

विभ्रंशितो यच्छ्रूय आत्ममोहनात् ॥’

(Prahlada addressed the Lord): "The prosperous place of Indra was given by Yourself; and now, it has been taken back by Yourself. The latter is as well done (as the former). I think that a great blessing has been bestowed on Bali since he has been thrown down from the pelf that deludes one."

श्रीभगवान्—

‘ [ब्रह्मन्] यमनुगृह्णामि तद्विशो विधुनोम्यहम् ।
यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते ॥

The Lord—

"I destroy the possessions of him whom I bless, possessions infatuated with which man becomes haughty and insults the world and Myself also.

‘ एष दानवदैत्यानामग्रणीः कीर्तिवर्धनः ।

अजैषीदजयां मायां जहौ सत्यं न सुव्रतः ॥

एष मे प्रापितस्थानं दुष्प्रापममरैरपि ॥

"This renowned Bali, foremost of the demons, has conquered the invincible Illusion.

Praiseworthy in his vow, he forsook not Truth. He is being sent by me to a place of Mine hard of access even to the gods.

‘इन्द्रसेन महाराज याहि भो भद्रमस्तु ते ।

सुतलं स्वर्गिभिः प्रार्थ्यं ज्ञातिभिः परिवारितः ।

रक्षिष्ये सर्वतोऽहं त्वां सदा मां द्रक्ष्यते भवान् ॥

“O great king Bali! let there be welfare unto you; surrounded by your relations, go to the Sutala region, prayed for by the denizens of heaven. I shall protect you from everything. You shall be seeing Me for all time.

‘वत्स प्रह्लाद भद्रं ते प्रयाहि सुतलालयम् ।

मोदमानस्त्वपौत्रेण ज्ञातीनां सुखमावह ।

नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम् ॥’

“Prahlada, my child! Welfare unto you. Go thou to the abode in the Sutala and rejoicing (there) with your grandson, bring happiness to your relations. You shall see Me there for all time, standing mace in hand.”

आज्ञां भगवतो [राजन्] प्रह्लादो बलिना सह ।
मूर्धन्याधाय परिक्रम्य प्रविवेश महाबिलम् ॥

Receiving with reverence the Lord's command, Prahlada, along with Bali, went round (the Lord) and entered the Sutala region.

एवं बलेर्महीं [राजन्] भिक्षित्वा वामनो हरिः।
ददौ भ्रात्रे महेन्द्राय त्रिदिवं यत्परैर्दृतम् ॥

Thus did Hari in the form of the dwarf-Brahmacharin beg of Bali a piece of land and restore to His brother* Indra the heaven that had been seized by his enemies.

॥ इति वामनत्रिविक्रमावतारकथा ॥

THUS ENDS THE STORY OF THE INCARNATIONS AS VAMANA AND TRIVIKRAMA.

* Indra and the gods are brothers of Vamana, since all of them were borne by Aditi.

॥ श्रीः ॥

॥ मत्स्यावतारकथा ॥

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THE STORY OF THE INCARNATION
AS THE FISH

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. गोविप्रसुरसाधूनां छन्दसामपि चेश्वरः ।

रक्षामिच्छंस्तनूर्धत्ते धर्मस्यार्थस्य चैव हि ॥

Desiring to protect cows, Brahmins, gods, good men, the Vedas, Dharma, and Artha also, the Lord assumes bodily forms.

आसीदतीतकल्पान्ते ब्राह्मो नैमित्तिको लयः ।

समुद्रोपप्लुतास्तत्र लोका भूरादयो [नृप] ॥

At the end of the last aeon, there was an involution caused by Brahma going to sleep. In that involution, the Earth and other worlds became deluged by the oceans.

कालेनागतनिद्रस्य धातुश्शिशयिषोर्वली ।

मुखतो निस्सृतान्वेदान्द्वयग्रीवोऽन्तिकेऽहरत् ॥

The powerful Hayagriva (a demon), who was near, carried away the Vedas that had emanated from the face of the creator who desired to close his eyes in the sleep that came upon him on account of the aeon-end.

ज्ञात्वा तद्दानवेन्द्रस्य द्वयग्रीवस्य चेष्टितम् ।

दधार शफरीरूपं भगवान् हरिरीश्वरः ॥

Learning of that act of the demon-chief Hayagriva, Lord Hari assumed the form of a Fish.

तत्र राजऋषिः कश्चिज्ज्ञान्ना सत्यव्रतो महान् ।

नारायणपरोऽतप्यत्तपः स सलिलाशनः ॥

At that time, a great royal sage, Satyavrata by name, was performing penance, absolutely devoted to Narayana, sustaining himself on water alone.

एकदा कृतमालायां कुर्षतो जलतर्पणम् ।

तस्याञ्जल्युदके काचिच्छफर्येकाऽभ्यपद्यत ॥

Once, as he was offering water-libation in the Kritamala river, there came a tiny fish with the water into his hand.

कलशाप्सु निधायैनां दयालुर्नित्य आश्रमम् ।
 सा तु तत्रैकरात्रेण वर्धमाना कमण्डलौ ।
 स एनां तत आदाय न्यधादौदञ्चनोदके ।
 तत्र क्षिप्ता मुहूर्तेन हस्तत्रयमवर्धत ।
 तत आदाय सा राज्ञा क्षिप्ता [राजन्] सरोवरे ।
 तदावृत्त्याऽऽत्मना सोऽयं महामीनोऽन्ववर्धत ।
 जलाशये संमितं तं समुद्रे प्राक्षिपज्ज्ञषम् ॥

The compassionate Satyavrata placed it in the water in his pitcher and took it to his hermitage. In a night, it grew in size in that pitcher. Satyavrata took it out of the pitcher and placed it in the water in a tub. Placed there, it grew to three arms' length in a moment. It was taken out of it and thrown into a big lake by the king. That great fish pervaded the lake with its body and was (still) growing continuously. The king (then) threw into the ocean that fish which was filling every kind of reservoir of water.

तमाह को भवानस्मान् मत्स्यरूपेण मोहयन् ॥

Satyavrata asked it: "Who are you that bewilder us in the form of a fish?"

श्रीभगवान्—

‘सप्तमेऽद्यतनादूर्ध्वमहन्येतदरिन्दम ।

निमङ्क्ष्यत्यप्ययाम्मोघौ त्र्यैलोक्यं भूर्भुवादिकम् ।

The Lord—

"O, subduer of enemies! on the seventh day from to-day, these three worlds, the Bhu, the Bhuva and others, shall become submerged in the ocean of the deluge.

‘त्रिलोक्यां लीयमानायां संवर्तामसि वै तदा ।

उपस्थास्यति नौः काचित् विशाला त्वां मयेरिता ॥

"When, at that time, all the three worlds disappear in the waters of that dissolution, a spacious boat sent by me shall approach you.

‘त्वं तावदोषधीस्सर्वा बीजान्युच्चावचानि च ।

सप्तर्षिभिः परिवृतः सर्वसत्त्वोपबृंहितः ।

आरुह्य बृहतीं नावं विचरिष्यस्यविकलबः ॥

"And, taking with you every kind of herb and every kind of seed, surrounded by the seven sages and every kind of animal, you shall get into that big ark and move about without any fear.

‘दोधूयमानां तां नावं समीरेण बलीयसा ।

उपस्थितस्य मे शृङ्गे निबध्नीहि महाहिना ॥

"Fasten with a long snake to the snout of Myself, who would approach you (at the proper time), that ark which would be tossed about by a forceful gale.

‘अहं त्वामृषिभिस्साकं सहभावमुदन्वति ।

विकर्षन्विचरिष्यामि यावद्भाक्षी निशा प्रभो ॥

मदीयं महिमानं च परंब्रह्मेति शब्दितम् ।

वेत्स्यस्यनुगृहीतं मे संप्रश्नैर्विवृतं हृदि ॥’

"King ! I shall drag you along with the sages and the boat in the ocean and move about till Brahma's night comes to an end. And you shall also realise in your own heart My glory, that which is called the Supreme Spirit, which I shall bless you with and expound in reply to your questions."

इत्थमादिश्य राजानं हरिरन्तरधीयत ।

सोऽन्ववैक्षत तं कालं चिन्तयन्मत्स्यरूपिणः ॥

Having directed the king thus, Lord Hari vanished. The king awaited that time, contemplating the Lord in the guise of the Fish.

ततः समुद्र उद्वेलः सर्वतः प्लावयन्महीम् ।

वर्धमानो महामेघैर्वर्षद्भिस्समदृश्यत ॥

Then the ocean was seen to rise as a result of huge clouds pouring down, and over-flow the coast and flood the earth all around.

ध्यायन्भगवदादेशं दृष्ट्वा नावमागतम् ।

तमारुरोह विप्रेन्द्रैरादायौषधिवीरुधः ॥

While he was contemplating the command of the Lord, Satyavrata beheld the boat approach. Taking the medicinal herbs and other creepers, he got into it along with the best Brahmins.

सोऽनुध्यातस्ततो राज्ञा प्रादुरासीन्महार्णवे ।

एकशृङ्गधरो मत्स्यो द्वौ मो नियुतयोजनः ॥

Thought of by the king, the Lord then appeared in the great ocean, a golden Fish with a single snout, (full) nine million miles in length.

निबद्धय नावं तच्छृङ्गे तुष्टाव मधुसूदनम् ।

मत्स्यरूपी महाभोधौ विहरंस्तत्त्वमब्रवीत् ।

पुराणसंहितां दिव्यामात्मगुह्यमशेषतः ॥

Tying the ark to His snout, Satyavrata extolled the Lord. Sporting in the great ocean, the Lord in the form of the Fish imparted (to Satyavrata) the Truth as also the divine (Matsya) Purana and everything about the secret knowledge of the soul.

अतीतप्रलयापाय उत्थिताय स वेधसे ।

हत्वाऽसुरं हयग्रीवं वेदान्प्रत्याहरद्धरिः ॥

When the time of deluge-destruction had passed, Lord Hari killed the demon Hayagriva and restored the Vedas to Brahma, who had risen from his slumber.

स तु सत्यव्रतो राजा ज्ञानविज्ञानसंयुतः ।
 धिष्णोः प्रसादात् कल्पेऽसिन्नासीद्वैवस्वतो मनुः ॥

By the grace of Lord Vishnu, that king Satyavrata, possessed of knowledge and spiritual wisdom, became, Manu, the son of Vivasvan, in this (the next) aeon.

॥ इति मत्स्यावतारकथा ॥

THUS ENDS THE STORY OF THE
 INCARNATION AS THE FISH.



॥ श्रीः ॥

॥ रामावतारकथा ॥

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THE STORY OF THE INCARNATION
AS RAMA

महाराजो दशरथस्तस्य ब्रह्ममयो हरिः ।

अंशांशेन चतुर्धाऽगात् पुत्रत्वं प्रार्थितः सुरैः ।

राम लक्ष्मण भरत शत्रुघ्ना इति संख्यया ॥

There was the emperor Dasaratha to whom Lord Hari, the Supreme Being, requested by the gods, partially manifested Himself as four sons, with the names Rama, Lakshmana, Bharata and Satrugna.

तस्यानुचरितं [राजन्] ऋषिभिस्तत्त्वदर्शिभिः ।

भुवं हि वर्णितं भूरि [त्वया] सीतापतेर्मुहुः ॥

The story of that Lord Hari (as Rama), the husband of Sita, has been extensively described by sages who have realised the Truth, and has been frequently heard.*

गुर्वर्थे त्यक्तराज्यो व्यचरदनुघनं
 पद्मपद्मयां प्रियायाः
 पाणिस्पर्शाक्षमाभ्यां मृजितपथरुजो
 यो हरीन्द्रानुजाभ्याम् ।
 धैरूप्याच्छूर्पणख्याः प्रियविरहखषा
 रोपितभ्रूविजृम्भ-
 त्रस्ताब्धिर्वद्वसेतुः खलदधदहनः
 कोसलेन्द्रोऽवतान्नः ॥

May that Rama protect us, Rama who abandoned the kingdom for the sake of his father and wandered from forest to forest with His lotus-feet that could hardly bear even the touch of His beloved's hand,

* THE RAMAYANA. Condensed in the poet's own words and translated into English. Re. 1-4. G. A. Natesan & Co.

whose fatigue from walking was removed by Hanuman, the greatest of the monkeys and His own brother (Lakshmana), who in his fury at His separation from His beloved which resulted from His causing Surpanakha (the demoness) to be disfigured, frightened the ocean with the knit of His brow, built the dam, burnt the forest of the wicked (the demons) and became the king of the Kosalas.

यस्सत्यपाशपरिवीतपितुर्निदेशं

स्त्रैणस्य चापि शिरसा जगृहे सभार्यः ।

राज्यं श्रियं प्रणयिनः सुहृदो निवासं

त्यक्त्वा ययौ वनमसूनिव मुक्तसङ्गः ॥

Rama, who, with His wife, received with reverence the command of His father, who was tied by the chords of Truth, even though the father was a slave to a woman, and went away to the forest leaving His kingdom, riches, dear friends and His abode, even as a person of detachment would give up his life.

रक्षोधमेन वृकवद्विपनेऽसमक्षं
 वैदेहराजदुहितर्यपयापितायाम् ।
 भ्रात्रा वने कृपणवत्प्रियया वियुक्तः
 स्त्रीसङ्गिनां गतिमिति प्रथयञ्चचार ॥

Who, when (his beloved), the daughter of the king of the Videhas, was carried away in His absence in the forest by the base demon (Ravana) as by a wolf, and became separated from His beloved, wandered about in the forest along with His brother (Lakshmana) like some pitiable person, thereby making clear the fate of those attached to women.

रामे राजनि धर्मज्ञे सर्वभूतसुखावहे ।
 नाधिव्याधिजराग्लानिदुःखशोकभयफलमाः ।
 एकपत्नीव्रतधरो राजर्षिचरितः शुचिः ।
 स्वधर्मं गृहमेधीयं शिक्षयन्स्वयमाचरत् ॥

When the righteous Rama who brought happiness to all beings was king, there did not exist mental and physical maladies, old-age, fatigue, misery, sorrow, fear and

weariness. Upholding the vow of devotion to one wife, living the life of a royal sage, and remaining pure, Rama Himself observed His Dharma as a householder, (thereby) teaching it (to the world).

स्मरतां हृदि विन्यस्य विद्धं दण्डककण्टकैः ।

स्वपादपल्लवं राम आत्मज्योतिरगात्ततः ॥

Imprinting in the hearts of those who remembered Him, His sprout-like feet, pricked by the thorns of the Dandaka forests, Rama went away from Ayodhya to His own effulgent abode.

नेदं यशो रघुपतेस्सुरयान्वयाऽऽत्त-

लीलातनोरधिकसाम्यविमुक्तधाम्नः ।

रक्षोवधो जलधिबन्धनमस्त्रपूगैः

किं तस्य शत्रुहने कपयः सहायाः ॥

This, the annihilation of the demons and the damming of the ocean with (the power of) His arrows, is hardly any glory for that king of the Raghus, who assumed in sport that form at the entreaty of the

gods, and whose greatness hath nothing either to excel or equal it. Are monkeys His aids in the killing of His foes ?

पुरुषो रामचरितं श्रवणैरुपधारयन् ।

आनृशंस्यपरो [राजन्] कर्मबन्धैर्विमुच्यते ॥

The person who listens to and imbibes the story of Rama becomes devoted to the path of non-wickedness and gets liberated from the ties of Action.

॥ इति रामावतारकथा ॥

THUS ENDS THE STORY OF THE
INCARNATION AS RAMA.

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॥ श्रीः ॥

॥ परशुरामावतारकथा ॥

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THE STORY OF THE INCARNATION
AS PARASURAMA

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रेणोऽसुतां रेणुकां वै जमदग्निरुवाह याम् ।
तस्यां वै भार्गवऋषेर्जज्ञे रामोऽभिविश्रुतः ॥
यमाहुर्वासुदेवांशं हैहयानां कुलान्तकम् ।
त्रिस्तप्तकृत्वो य इमां चक्रे निःक्षत्रियां महीम् ॥

Jamadagni married Renuka, the daughter of Renu. Of her and that sage of the Bhrigu line (Jamadagni), was born the very well known Rama, who, they say, was a partial incarnation of Lord Vasudeva, the annihilator of the race of the Haihayas, He who, twenty-one times, swept this earth clean of the Kshatriyas.

हेहयानामधिपतिर्जुनः क्षत्रियर्षभः ।
 बाहून्दशशतं लेभे दुर्धर्षत्वमरातिषु ॥
 स्त्रीरत्नैरावृतः क्रीडन् हरोध सरितं भुजैः ।
 दशाननस्सन्निरुद्धो मुक्तो येन कपिर्यथा ॥

There was the greatest of the Kshatriyas, Arjuna (Kartavirya), the king of the Haihayas, who obtained a thousand arms and inviolability by foes. Sporting (in the waters) with his excellent women, he dammed the river with his arms; and the ten-headed Ravana, he imprisoned and released as one would a monkey.

स एकदाऽऽश्रमपदं जमदग्नेरुपाविशत् ।
 तस्मै स नरदेवाय मुनिरर्हणमाहरत् ।
 ससैन्यामात्यवाहाय हविष्मत्या तपोधनः ॥

Once he came into the hermitage of Jamadagni. The sage for whom penance was his wealth, offered hospitality to that king with all his army, ministers and animals, with the aid of his Kamadhenu.

स वीरस्तत्र तद् दृष्ट्वा आत्मैश्वर्यातिशायनम् ।

इषिर्धानीमृषेर्दपन्निरान् इर्तुमचोदयत् ।

ते च माहिष्मतीं निन्युः सवत्सां क्रन्दतीं बलात् ॥

The valorous Arjuna saw in that hermitage of Jamadagni that excelling of his own wealth. In his pride, he set his men to carry away Kamadhenu ; and they forcibly took to Mahishmati (Arjuna's capital) that bleating cow with its calf.

अथ राजनि निर्याते राम आश्रम आगतः ।

श्रुत्वा तत्तस्य दौरात्म्यं चुक्रोधादिरिषाहतः ।

घोरमादाय परशुं सतूणं चर्म कार्मुकम् ।

अन्वधावत दुर्घर्षो मृगेन्द्र इव यूथपम् ॥

Then, when the king had gone, Rama, who had returned, heard in the hermitage of that wickedness of Arjuna and became furious like a beaten serpent. Seizing his terrible axe, quiver, shield and bow, the inviolable Rama ran after Arjuna, like a lion running after an elephant.

तमापतन्तं ददृशे पुरीं विशन्
 अचोदयद्धस्तिरथाश्वपत्तिभिः ।
 अक्षौहिणीस्सप्तदशातिभीषणाः
 ता राम एको भगवानसूदयत् ॥

Arjuna beheld Him rushing, as he was entering his city, and directed (against Him) seventeen formidable Akshauhinis* of elephants, chariots, horses and foot. Singly, Lord Rama destroyed them.

अथार्जुनः पञ्चशतेषु बाहुभि-
 र्धनुष्यु बाणान्युगपत्स सन्दधे ।
 रामाय रामोऽस्त्रभृतां समग्रणी-
 स्तान्येकधन्वेषुभिराच्छिनत्समम् ॥

Then Arjuna simultaneously aimed at Rama arrows from the five-hundred bows in his arms. Rama, the foremost of the wielders of missiles, simultaneously cut all his bows with the arrows of but one bow.

* An Akshauhini is an unit of army comprising 21,870 elephants, 21,870 chariots, 65,610 horse and 109,350 foot.

पुनस्स्वहस्तैरचलान्मृधेऽङ्घ्रिपान्
 उत्क्षिप्य वेगादभिधावतो युधि ।
 भुजान्कुठारेण कठोरनेमिना
 चिच्छेद रामः प्रसभं शिरोऽहरत् ॥

Of that Arjuna who, once again, lifted mountains and trees in his hands and rushed forward in battle, Rama, forcibly cut the arms and severed the head with his sharp-edged battle-axe.

हते पितरि तत्पुत्रा अयुतं दुद्रुर्भयात् ।
 अग्निहोत्रीमुपावर्त्य सयत्सां परवीरहा ।
 समुपेत्याऽऽश्रमं पित्रे परिकलिष्टां समर्पयत् ।
 स्वकर्म वर्णयामास, जमदग्निरभाषत ॥

When their father was killed, Arjuna's sons, numbering ten thousand, fled in fear. Rama, the destroyer of enemy-warriors, recovered the cow along with her calf, reached the hermitage and gave the much-harassed cow to his father. Rama described his exploit, (whereon) Jamadagni (his father) said :

‘राम राम महाबाहो भवान्पापमकारणीत् ।

अवधीन्नरदेवं यत्सर्वदेवमयं वृथा ॥

“Rama, mighty-armed Rama! you have committed a crime in that you have, for no purpose, killed the king who is the embodiment of all gods.

‘वयं हि ब्राह्मणास्तात क्षमयाऽर्हणतां गताः ।

क्षमया रोचते लक्ष्मीर्ब्राह्मी सौरी प्रभा यथा ।

क्षमिणामाशु भगवान्तुष्यते हरिरीश्वरः ॥

“Son! we are Brahmins who become fit for honour because of our forbearance. It is by forbearance that Brahminic splendour shines like the light of the sun. Hari, the Lord and Master, is quickly pleased with persons of forbearance.

‘राज्ञो मूर्धावसिक्तस्य वधो ब्रह्मवधाद्गुरुः ।

तीर्थसंसेवया चाहो जह्यङ्गाच्युतचेतनः ॥’

“The murder of an anointed king is more heinous than the slaying of a Brahmin. And this sin, you wipe out by visiting the holy places, with your thought on the imperishable Lord.”

पित्रोपशिक्षितो रामस्तथेति [कुरुनन्दन] ।

संवत्सरं तीर्थयात्रां चरित्वाऽऽश्रममाव्रजत् ॥

(Thus) instructed by His father, Rama made a pilgrimage to holy places for a year and returned to His hermitage.

अर्जुनस्य सुता [राजन्] स्मरन्तः स्वपितुर्वधम् ।

एकदाऽऽश्रमतो रामे सभ्रातरि वनं गते ।

वैरं सिसाधयिषवो लब्धच्छिद्रा उपागमन् ।

दृष्ट्वाऽग्न्यगार आसीनमावेशितधियं मुनिम् ।

याच्यमानाः कृपणया राममात्राऽतिदारुणाः ।

प्रसह्य शिर उक्तृत्य निन्युस्ते क्षत्रबन्धवः ॥

Remembering the killing of their father, the sons of Arjuna, getting an opportunity when Rama, along with his brothers, had once gone away from the hermitage into the forests, came (to the hermitage) desiring to wreak vengeance. They saw the sage (Jamadagni) in the fire-chamber, sitting in meditation. Though entreated by the pitiable mother of Rama, those extremely cruel and base Kshatriyas forcibly chopped and carried off Jamadagni's head.

रेणुका राम रामेति विचुक्रोशोच्चकैस्सती ।

त्वरयाऽऽश्रममासाद्य ददृशे पितरं हतम् ॥

The virtuous wife of Jamadagni, Renuka, cried aloud : " Rama, Rama." Rama hurried to the hermitage and found his father killed.

प्रगृह्य परशुं रामः क्षत्रान्ताय मनो दधे ॥

Seizing his hatchet, Rama made up his mind to annihilate the Kshatriyas.

गत्वा माहिष्मतीं रामो ब्रह्मघ्नविहतश्रियम् ।

तेषां स शीर्षभी [राजन्] मध्ये चक्रे महागिरिम् ।

तद्रक्तेन नदीं घोरामब्रह्मण्यभयावहाम् ॥

Going to Mahishmati, whose prosperity had already been destroyed by those murderers of the Brahmin, Rama raised a great mountain in the centre of the city, with the heads of those (sons of Arjuna), and with their blood, He created a terrible river, striking terror in the enemies of the Brahmins.

त्रिस्तप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः ।

स्यमन्तपञ्चके चक्रे शोणितोदान् हृदान्नव ॥

Ridding the earth of Kshatriyas for twenty-one times, the Lord created nine lakes of blood at Syamantapanchaka.

पितुः कायेन सन्धाय शिर आदाय बर्हिषि ।

सर्वदेवमयं देवमात्मानमयजन्मखैः ॥

Taking the head of His father, He joined it with the trunk, in the sacrifice, and worshipped with sacrifices the Lord, the embodiment of all gods, His own Self.

स्वदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् ।

ऋषीणां मण्डले सोऽभूत् सप्तमो रामपूजितः ॥

Obtaining his body in the form of effulgence, Jamadagni, who was honoured by Rama, became the seventh in the group of the (seven great) sages.*

जामदग्न्योऽपि भगवान् रामः कमललोचनः ।

आस्तेऽद्यापि महेन्द्राद्रौ न्यस्तदण्डः प्रशान्तधीः ॥

* The group of the seven great sages (Sapta Rishis) is the constellation of the Great Bear. The seven great sages are Kasyapa, Atri, Vasishtha, Visvamitra, Gautama, Bharadvaja and Jamadagni.

And the Lord, the lotus-eyed Rama who incarnated Himself as the son of Jamadagni, is present even now in the Mahendra hill having laid down the function of punishment and become completely tranquil in mind.

यदायदेह धर्मस्य क्षयो वृद्धिश्च पाप्मनः ।

तदा तु भगवानीश आत्मानं सृजते हरिः ॥

Whenever there is the decline of Dharma and the increase of Adharma in this world, Hari, the Lord and Master, incarnates Himself.

॥ इति परशुरामावतारकथा ॥

THUS ENDS THE STORY OF THE
INCARNATION AS PARASURAMA.

॥ श्रीः ॥
॥ कृष्णावतारकथा ॥

THE STORY OF THE INCARNATION
AS KRISHNA

भगवज्जन्म—THE LORD'S NATIVITY

भूमिर्हसनृपव्याजदैत्यानीकशतायुतैः ।
आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥

Overpowered by the great burden of millions of demons in the form of arrogant kings, Earth went to Brahma for refuge.

ब्रह्मा तदुपधार्याथ सह देवैरुवाच ह ।
'वसुदेवगृहे साक्षाद्भगवान् पुरुषः परः ।
जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ।
ऋषयोऽपि तदादेशात् कल्प्यन्तां पशुरूपिणः ।

वासुदेवकलाऽनन्तः सहस्रवदनोऽग्रजः ।

विष्णोर्माया भगवती कार्यार्थे सम्भविष्यति ।'

इत्याश्वास्य महीं गीर्भिः स्वधाम परमं ययौ ॥

Brahma, along with the gods, heard of Earth's plight, and told her then: "The Supreme Being, the Lord Himself, will be born in the house of Vasudeva. Let the celestial damsels be born (on earth) for His delight and, on His command, let the sages also be made to assume the form of cows. Let the thousand-headed Serpent Ananta, endowed with an element of Lord Vasudeva, be born as His elder brother. And Lord Vishnu's Power Divine, the blessed Goddess, will also be born for His purpose." Having consoled Earth with these words, Brahma went to his own great abode.

शूरसेनो यदुपतिर्मथुरामावसत् पुरा ।

तस्यां तु कर्हिचिच्छौरिः वसुदेवः कृतोद्बुधः ।

देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥

In olden days, there lived at Mathura Surasena, the chief of the Yadus. In that Mathura once, Vasudeva, the son of Sura, having (just) married, mounted the chariot for the procession, along with his bride Devaki.

उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया ।

रश्मीन् हयानां जग्राह कंसमाहाशरीरवाक् ।

‘अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध’ ॥

Kamsa, the son of Ugrasena, desiring to please his sister (Devaki), took hold of the reins of the horses. An incorporeal voice told Kamsa: “Fool! the eighth child of this lady, whom you are driving, will kill you.”

इत्युक्तस्त खलः पापो भगिनीं हन्तुमग्रहीत् ॥

So told, the wicked and evil Kamsa caught hold of his sister in order to kill her.

तं जुगुप्सितकर्माणं नृशंसं निरपत्रपम् ।

वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥

The illustrious Vasudeva assuaged and told that cruel and shameless Kamsa of loathsome act :

‘श्लाघनीयगुणशूरेर्भवान्भोजयशस्करः ।

स कथं भगिनीं हन्यात् स्त्रियमुद्धाहपर्वणि ॥’

“Endowed with qualities worthy of praise by warriors, and being one who brings glory to the Bhojas, how can you kill your sister, a woman and that, during her marriage ? ”

एवं स बोध्यमानोऽपि दारुणो न न्यवर्तत ।

निर्बन्धं तस्य तं ज्ञात्वा नृशंसमिदमब्रवीत् ।

‘पुत्रान्समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥’

Though advised in this manner, the ruthless Kamsa turned not (from his resolve). Seeing his obstinacy, Vasudeva told this to the cruel Kamsa: “The sons of this Devaki whom you fear, I shall deliver to you.”

स्वसुर्वधान्निवृते कंसस्तद्वाक्यसारवित् ।

वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् ॥

Appreciating the reasonableness of those words, Kamsa desisted from killing his sister. Vasudeva also, being pleased, praised Kamsa and entered his (own) abode.

देवकीं वसुदेवं च निगृह्य निगडैर्गृहे ।
जातं जातमहन्पुत्रं तयोरजनशङ्कया ॥

Imprisoning with fetters Devaki and Vasudeva, Kamsa killed each son of theirs as he was born, fearing that he might be the Lord.

उग्रसेनं च पितरं यदुभोजान्धकाधिपम् ।
स्वयं निगृह्य बुभुजे शूरसेनान्महाबलः ॥

Imprisoning his father, Ugrasena, the king of the Yadus, the Bhojas and the Andhakas, the mighty Kamsa himself enjoyed the kingdom of the Surasenas.

प्रलम्बबकचाणूरतृणावर्तमहाशनैः ।
मुष्टिकारिष्टद्विविदपूतनाकेशिधेनुकैः ।
अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः ।
यदूनां कदनं चक्रे बली मागधसंश्रयः ॥

With Pralamba, Baka, Chanura, Trinavarta, Mahasana, Mushtika, Arishta, Dvividha, Putana, Kesi, Dhenuka and other demon chiefs like Bana and Bhauma, the powerful

Kamsa, with the support of (Jarasandha) the king of the Magadhas,* oppressed the Yadus.

हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ।

सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।

गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥

When six sons of Devaki had been killed by Kamsa, that partial manifestation of the Lord whom they call Ananta, became the seventh child in the womb of Devaki, causing at once great delight and great sorrow.

भगवानपि विश्वात्मा विदित्वा कंसजं भयम् ।

यदूनां निजनाथानां योगमायां समादिशत् ॥

And the Lord who is the Soul of the universe, understanding the fear inspired by Kamsa in the Yadus of whom He was to become the chief, directed (His own Mystic Power), the Goddess Yogamaya:

* Jarasandha, the Magadha king, was Kamsa's father-in-law.

‘गच्छ देवि व्रजं भद्रे गोपगोभिरलङ्कृतम् ।
 रोहिणी वसुदेवस्य भार्याऽऽस्ते नन्दगोकुले ।
 देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् ।
 तत्सन्निकृष्य रोहिण्या उदरे सन्निवेशय ।
 अथाहमंशभागेन देवक्याः पुत्रतां [शुभे] ।
 प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि॥’

“Auspicious Goddess! go to the hamlet Vraja, beautiful with cowherds and cows. In the cowherd-village of Nanda, there is Rohini, a wife of Vasudeva. As a child in Devaki's womb, there is mine own manifestation called Sessa. Take it out and deposit it in the womb of Rohini. Then I shall partially manifest Myself as Devaki's son; you shall be born of Yasoda, the wife of Nanda.

सन्दिष्टैवं भगवता गां गता तत्तथाऽकरोत् ।
 गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया ।
 भगवानप्याविवेश मन आनकदुन्दुभेः ॥

Thus directed by the Lord, the Goddess went to the earth and did accordingly.

When the child in the womb of Devaki had been transferred to Rohini by Goddess Maya, the Lord also entered the mind of Vasudeva.

ततो जगन्मङ्गलमच्युतांशं
समाहितं शूरसुतेन देवी ।
दधार सा सर्वजगन्निवास-
निवासभूता नितरां विरेजे ॥

Then the divine Devaki bore the manifestation of the imperishable Lord, the welfare of the world, imparted (to her) by Vasudeva. Devaki, who had become the abode of Him who was the abode of the whole universe, shone gloriously.

तां वीक्ष्य कंसः प्रभयाऽजितान्तरां
विरोचयन्तीं भवनं शुचिस्मिताम् ।
आद्वैष मे प्राणहरो हरिर्गुहां
ध्रुवं श्रितो यन्न पुरेयमीदृशी ।
स्त्रियाः स्वसुर्गुदमत्या वधोऽबं
यशः श्रियं हन्त्यनुकालमायुः ॥

Seeing that Devaki of beaming smile, with the unconquered Lord in her womb, illuminating the (whole) abode with her lustre, Kamsa said: "This is Hari, my death, who has surely entered her womb; for she was not like this before. (But) the slaying of a woman, a sister and one in confinement, destroys one's fame, prosperity and life immediately."

इति चोरतमान्नाथात् सन्निवृत्तः स्वयं प्रभुः ।

आस्ते प्रतीक्षंस्तज्जन्म हरेर्वैरानुबन्धकृत् ॥

Thus himself turning away from his most atrocious thought, king Kamsa, persisting in his enmity of Hari, remained awaiting His birth.

आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन् पिबन् ।

चिन्तयानो हृषीकेशमपश्यत्तन्मयं जगत् ॥

As he was sitting, lying, standing, eating, strolling and drinking, Kamsa thought (only) of Lord Hari and saw the (whole) universe as made up of Him.

अथ सर्वगुणोपेतः कालः परमशोभनः ।
 दिशः प्रसेदुर्गगनं निर्मलोद्गुणोदयम् ।
 मही मङ्गलभूयिष्ठपुरग्रामवजाकरा ।
 नद्यः प्रसन्नसलिला हृदा जलरुहश्रियः ।
 द्विजालिकुलसन्नादस्तबका वनराजयः ।
 ववौ वायुः सुखस्पर्शः पुण्यगन्धवद्दृश्युचिः ।
 मनांस्यासन्नप्रसन्नानि साधूनामसुरद्रुहाम् ।
 मन्दमन्दं जलधरा जगर्जुरनुसागरम् ॥

Then came the most glorious of times,
 possessing every excellence. The quarters
 cleared and in the sky appeared
 multitudes of bright stars. Cities, villages
 and hamlets on the earth were full of
 auspiciousness. Rivers were transparent in
 their waters and lakes beautiful with
 lotuses. There was the hum of bees and birds
 in the clusters of flowers in the sylvan groves.
 The wind blew pleasant, fragrant and pure.
 The minds of the good men and the gods
 were tranquil and pleased. And softly the
 clouds rumbled in accompaniment to
 the ocean.

देवक्यां देवरूपिण्यां विष्णुस्सर्वगुहाशयः ।

आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥

Lord Vishnu, residing in the heart of all, appeared in the divine Devaki, like the full moon in the eastern quarter.

तमद्भुतं बालकमभ्युज्जक्षणं

चतुर्भुजं शङ्खगदाद्युदायुधम् ।

श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं

पीताम्बरं सान्द्रपयोदसौभगम् ॥

महार्हवैदूर्यकिरीटकुण्डल-

त्विषा परिष्वक्तसहस्रकुन्तलम् ।

उद्दामकाञ्च्यद्गदकङ्कणादिभि-

र्विरोचमानं वसुदेव पेक्षत ॥

Vasudeva saw that wonderful son, lotus-eyed, four-armed, with the uplifted missiles, the conch, the mace and the rest; having the mark Srivatsa, with the ruby Kaustubha shining at his neck, in yellow garment and beautiful like the laden cloud; with His thick locks clasped by the radiance

of the ear-rings and crown set with precious lapis lazuli, and resplendent with a big girdle, armlets, wristlets and other ornaments.

अथैनमस्त्वौदधधार्य पुरुषं

परं नताङ्गो गतभीः प्रभाववित् ॥

Understanding Him to be the Supreme Being, Vasudeva who knew His glory, then praised Him, with body bent low (in reverence) and with his fear gone :

‘विदितोऽसि भवान्साक्षात् पुरुषः प्रकृतेः परः ।

केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥

“You have been known (by me) as the Lord Himself, the supreme spirit that is beyond Primal Nature, the very form of pure experience and bliss, the onlooker of the minds of all.

‘त्वमस्य लोकस्य विभो रिरक्षिषु-

र्गृहेऽवतीर्णोऽसि ममाखिलेश्वर ।

स तेऽवतारं पुरुषैस्समर्पितं

श्रुत्वाऽधुनैवाभिसरत्युदायुधः ॥’

"Lord, the Master of all, you have descended into my house, desiring to protect this world. (But), that Kamsa, hearing through the servants, of your incarnation, will even now assail us with his weapon uplifted."

देवकी समुपाधावत् कंसाद्भीता शुचिस्मिता ।

'जन्म ते मय्यसौ पापो मा विद्यान्मधुसूदन ।

समुद्विजे भवद्धेतोः कंसादहमधीरधीः ।

उपसंहार विभ्वात्मन् अहो रूपमलौकिकम् ॥'

The bright-smiled Devaki, afraid of Kamsa, besought Him: "O Lord, let not the sinful Kamsa know of your being born to me. Not being bold in mind, I am afraid of Kamsa on your account. O Lord of the form of the universe! withdraw this transcendental form."

श्रीभगवान्—

'यदि कंसाद्विभेषि त्वं तर्हि मां गोकुलं नय ।

मन्मायामानयाशु त्वं यशोदागर्भसम्भवाम् ॥'

The Lord—

“If you are afraid of Kamsa, take me to Gokula and quickly bring my Maya that is born (there) of the womb of Yasoda.”

इत्युक्त्वा भगवान्सद्यो बभूव प्राकृतशिशुः ॥

Having said so, the Lord at once became an ordinary child.

सुतं समादाय स सूतिकागृहाद्

यदा बहिर्गन्तुमियेष तर्ह्यथ ।

द्धारस्तु सर्वा पिहिता दुरत्ययाः

स्वयं व्यवर्तन्त यथा तमो रवेः ॥

When taking his son, Vasudeva wished to go out of the lying-in chamber, all the doors (of the prison), locked and impenetrable, gave way of themselves, like darkness before the sun.

नन्दव्रजं शौरिरुपेत्य तत्र तान्

गोपान् प्रसुप्तानुपलभ्य निद्रया ।

सुतं यशोदाशयने निधाय तत्-

सुतामुपादाय पुनर्गृहानगात् ॥

Vasudeva went to the hamlet of Nanda, and making sure that the shepherds were all in deep sleep, placed his child on Yasoda's bed, and returned to his abode, taking with him Yasoda's daughter.

ततो बालध्वनिं श्रुत्वा गृहपालास्समुत्थिताः ।

ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् ।

आचख्युर्भोजराजाय यदुद्विग्नः प्रतीक्षते ॥

Hearing then the cry of the child, the watchmen arose, hurried out and reported that birth of a child to Devaki to Kamsa who, afraid of this, was awaiting (the news).

स तत्पात्तूर्णमुत्थाय कालोऽयमिति विह्वलः ।

सूतौगृहमगात्तूर्णं प्रस्त्रलन्मुक्तमूर्धजः ॥

Jumping out of his bed and alarmed with the thought that that child was his death, Kamsa rushed to the lying-in chamber, with (his steps) tottering and locks dishevelled.

तमाह भ्रातरं देवी कृपणा करुणं सती ।

‘स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥’

The miserable Devaki told her brother pitifully : “Auspicious (brother) ! this is your daughter-in-law ; you must not kill a girl.”

याचितस्तां विनिर्भर्त्स्य हस्तादायिच्छिदे खलः ।
 तां गृहीत्वा चरणबोर्जातमात्रां स्वसुस्सुताम् ।
 अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥

The wicked Kamsa who was (thus) entreated, threatened Devaki, and snatched the child from her hand. Kamsa whose affection had been uprooted by self-interest, took that new born daughter of his sister and dashed her against a slab.

सा तद्वस्तात् समुत्पत्य सद्यो देव्यम्बरं गता ।
 सिद्धचारणगन्धर्वैस्स्तूयमानेदमब्रवीत् ।
 ' किं मया हतया मन्द जातः खलु तवान्तकृत् ।
 यत्र क वा पूर्वशत्रुः मा हिंसीः कृपणान्वृथा ॥'

That child, the Goddess Maya, leapt from Kamsa's hand and immediately reached the sky. Extolled by the Siddhas, Charanas and Gandharvas, she said this (to Kamsa): "Fool, what is the use of killing me? He who would put an end to you, your old foe, has been born somewhere. Do not torment in vain these poor persons (Devaki and Vasudeva)."

मोचयामास निगडाद्विश्रब्धः कन्यकागिरा ।
देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम् ॥

Assured (of their innocence) by the words of the Goddess who had appeared as the daughter, Kamsa, showing his good-will, freed Devaki and Vasudeva from their fetters.

तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः
तेभ्य आचष्ट तत्सर्वं यदुक्तं योगनिद्रया ॥

When the night had passed, Kamsa called his counsellors and told them all that Goddess Maya had spoken.

मन्त्रिणः—

‘एवं चेत्तर्हि भोजेन्द्र पुरग्रामव्रजादिषु ।
अनिर्दशान्निर्दशांश्च हनिष्यामोऽद्य वै शिशून् ॥

The Ministers—

“If it is so, lord of the Bhojas, we shall now kill (all) the children, those that are not even ten days old and those that are ten days old, in the cities, villages, hamlets and other places.

‘तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः ।
 विप्रा गावश्च वेदाश्च तपस्सत्यं दमश्शमः ।
 श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः ॥’

“We shall destroy those engaged in penance and sacrifices, and cows that give the milk for the oblations. (For) the Brahmins, cows, the Vedas, penance, truthfulness, self-control, quietude, faith, mercy, forbearance and the sacrifices are the bodies of Hari.”

एवं दुर्मन्त्रिभिः कंसः सह संमन्य दुर्मतिः ।
 ब्रह्मर्हिसां हितं मेने कालपाशावृतोऽसुरः ।
 सन्दिश्य कदने दिशु दानवान् गृहमाविशत् ॥

Taking counsel with (his) evil ministers in this manner, the foolish demon Kamsa, encircled by the noose of death, considered the torture of the Brahmins beneficial (to himself). Ordering the demons to do havoc in all the quarters, Kamsa went into his abode.

नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः ।
 आहूय विप्रान्दैवज्ञान् जातकर्माऽऽत्मजस्य वै ।
 कारयामास विधिवत् पितृदेवार्चनं तथा ॥

The noble Nanda rejoiced when the son was born (to him) and calling Brahmins and diviners, had the natal sacrament and the worship of the ancestors and gods performed in the prescribed manner.

व्रजस्सम्पृष्टसंसिक्तद्वाराजिरगृहान्तरः ।
 चित्रध्वजपताकास्रक्चैलपल्लवतोरणैः ।
 गावो वृषा घत्सतरा हरिद्रावैलरूषिताः ॥

The doorway, court and interior of the houses in the Vraja were swept and sprinkled with water ; the Vraja was (decked with) multi-coloured flags and festoons of garlands, bunting and sprouts. The cows, bulls and calves were smeared with turmeric and oil.

महार्हवस्त्राभरणकञ्चुकोष्णीषभूषिताः ।
 गोपास्समाययू [राजन्] नानोपायनपाणयः ॥

Adorned with valuable clothes, ornaments, shirts and turbans, shepherds arrived with manifold presents in their hands.

गोप्यश्चाकर्ण्य मुदिता यशोदायास्सुतोद्भवम् ।
 आत्मानं भूषयाञ्चक्रुर्वस्त्राकल्पाञ्जनादिभिः ।
 हरिद्राचूर्णतैलान्निः सिञ्चन्त्योऽजनमुज्जगुः ॥

And the cowherd women, delighted to hear of the birth of a son to Yasoda, decorated themselves with dress, ornaments, collyrium and the like. Sprinkling each other with water mixed with oil and turmeric dust, they sang aloud of that (child), the birthless Lord.

तत आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान् ॥

From that time, the Vraja of Nanda began to have every kind of prosperity.

पूतनावधः—THE KILLING OF PUTANA

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कंसेन प्रहिता घोरा पूतना बालघातिनी ।**शिशूश्चचार निघ्नन्ती पुरग्रामवजादिषु ॥**

The terrible (demoness) Putana, killer of children, being sent by Kamsa, was moving about, killing children, in cities, villages, hamlets and other places.

सा खेचर्यैकदोषेत्य पूतना नन्दगोकुलम् ।**योषित्वा माययाऽऽत्मानं प्राविशत्कामचारिणी ॥**

One day, Putana moving along the sky, reached Nanda's Gokula, and, being capable of going wherever she desired, entered it making herself into a woman by her magic.

विबुध्य तां बालकमारिकाग्रहं**चराचरात्माऽऽस निमीलितेक्षणः ।****अनन्तमारोपयदङ्कमन्तकं****यथोरगं सुप्तमबुद्धिरज्जुधीः ॥**

Knowing her as the evil planet that killed children, the Lord, who is of the form of the moving and the unmoving world, remained with His eyes closed. That deathless Lord, her death, she took on her lap, as one might ignorantly a sleeping serpent, taking it for a piece of rope.

तस्मिंस्तनं दुर्जरधीर्यमुल्बणं

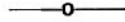
ददौ, कराभ्यां भगवान्प्रपीडय तत् ।

प्राणैस्समं रोषसमन्वितोऽपिबत्

निशाचरीत्यं व्यथिताऽपतत् [नृप] ॥

She offered Him her terrible breast containing indigestible poison. The Lord crushed it with His hands, and with anger, sucked it together with her life. Thus tortured, the demoness fell (dead).

शकटभञ्जनम्—THE SHATTERING OF SAKATA



कदाचिदौत्थानिककौतुकाप्लवे
 नन्दस्य पत्नी कृतमज्जनादिकम् ।
 सञ्जातनिद्राक्षमशीशयच्छनैः
 रुदंस्तनार्थी चरणेषुदक्षिपत् ॥

Once, on the occasion of the festive bath, marking the taking out of the child, Yasoda bathed and slowly laid to sleep the child in whose eyes sleep had appeared. (But), desiring milk, He cried and kicked His feet.

अघशयानस्य शिशोरनोऽल्पक-
 प्रवालमृद्वङ्घ्रिहतं व्यवर्तत ।
 व्यत्यस्तचक्राक्षविभिन्नकूबरं
 नन्दादयश्चाद्भुतदर्शनाकुलाः ॥

Kicked by the tiny feet, soft like sprouts, of that child lying on the ground, a cart (nearby) capsized, with its wheels and

axle overturned and the pole broken. Nanda and others were excited on seeing this wonder.

अप्रमेयं बलं तस्य बालकस्य न ते विदुः ॥

They did not realise the immeasurable strength of that child.



तृणावर्तधधः—THE KILLING OF TRINAVARTA

—:0:—

एकदाऽऽरोहमारूढं लालयन्ती सुतं सती ।

भूमौ निधाय तं गोपी जगामाशु च कर्मसु ॥

Once, Yasoda who was fondling her son on her hip, placed him on the ground and hurried away on some work.

दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः ।

चक्रवातस्वरूपेण जहारासीनमर्भकम् ॥

A demon, Trinavarta by name, a servant of Kamsa and instigated by him, carried away, in the form of a whirlwind, this child sitting (there).

मुहूर्तमभवद्गोष्ठं रजसा तमसा वृतम् ॥

For a time, (all) Gokula was wrapt in dust and darkness.

तृणावर्तः शान्तरयो वात्यारूपधरो हरन् ।

कृष्णं नभोगतो गन्तुं नाशकनोद्भूरिभारभृत् ।

गले गृहीत उत्सृष्टुं नाशकनोदद्भुतार्भकम् ॥

Trinavarta who, taking the form of a gale, was carrying away Krishna, reached the sky and (then), with his force subdued, he could not proceed (further), carrying as he was a huge burden. Caught by the neck (by the child), he could not fling down the wonder-child.

गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः ।

अव्यक्तरावो न्यपतत् सहबालो व्यसुर्वजे ॥

Rendered inactive by the strangling of his throat, with his eyes bulged out and howling indistinctly, the dead demon fell down in Gokula, along with the boy.

नामकरणम्—THE SACRAMENT OF NAMING

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गर्गः पुरोहितो [राजन्] यदूनां सुमहातपाः ।

चकार नामकरणं गूढो रहसि बालयोः ॥

Garga, of very great penance, the preceptor of the Yadus, remaining hidden, secretly conducted the sacrament of the naming of the two boys.

गर्गः—

‘ अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः ।

आस्थास्यते राम इति बलाधिक्याद्वलं विदुः ।

यदूनामपृथग्भावात् सङ्कर्षणमुशन्त्युत ॥

Garga—

“This son of Rohini shall be called Rama as he delights friends with his qualities; he shall be known also as Bala because of his excelling strength; and people desire to call him Sankarshana for holding the Yadus in unity.*

*Rama is from Ram, causal, to delight; Bala means strength and Sankarshna is one who draws people together; Krish with Sam, to draw close.

‘आसन् वर्णास्त्रयो ह्यस्य गृह्यतोऽनुयुगं तनूः ।
 शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ।
 वासुदेव इति श्रीमानभिज्ञाः संप्रचक्षते ॥

“And three were the colours of this Lord who took bodily forms in the successive aeons, white, red and yellow; and now, He has become Krishna (swarthy), and this glorious Krishna, the wise call also Vasudeva.

‘बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
 गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥

“(Nanda!) numerous are the names and forms of this son of yours, taken in accordance with His qualities and acts. I know them, but the ordinary people do not.

‘एष वः श्रेय आघास्यद्गोपगोकुलनन्दनः ।
 अनेन सर्वदुर्गाणि यूयमञ्जस्तारिष्यथ ॥’

“This delighter of the Gopas and the Gokula will bring welfare unto you and, through Him, you shall easily overcome all difficulties.”

इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते ।

नन्दः प्रमुदितो मेन आत्मानं पूर्णमाशिशाम् ॥

When after advising him thus, Garga had left for his abode, Nanda rejoiced and considered himself full of blessings.



मातुर्विश्वरूपप्रदर्शनम्—SHOWING VISVARUPA*

TO HIS MOTHER

—:0:—

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः ।

कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥

Once, while playing, Rama and other cowherd-boys informed (Krishna's) mother that Krishna had eaten mud.

श्रीभगवान्—

‘नाहं भक्षितवानम्ब सर्वे मिथ्याभिशंसिनः ।

यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥’

The Lord—

“Mother, I have not eaten (mud); they all lie; if they speak truth, look at my mouth with your own eyes.”

यद्येवं तर्हि व्यादेहीत्युक्तस्स भगवान्हरिः ।

व्यादत्ताव्याहृतैश्वर्यः क्रीडामनुजबालकः ॥

“Then, open (your mouth).” So told (by His mother), Lord Hari, of unimpeded

* Visvarupa is the transcendental form of the Lord, embodying within itself the entire universe.

Lordship, who had become a human child for sport, opened (His mouth).

सा तत्र ददृशे विश्वं जगत्स्थास्तु च खं दिशः ।

साद्रिद्रीपान्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥

She saw there (in the mouth of her son) the universe, moving and static, the sky and the quarters; with the globe of this earth and its mountains, continents and oceans, and with air, fire, moon and the stars.

त्रय्या चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः ।

उपगीयमानमाह्वयं हरिं साऽमन्यतात्मजम् ॥

Yasoda understood that her son was Hari whose greatness was sung by the three Vedas, the Upanishads, and the followers of the Sankhya, the Yoga and the Satvata.*

* Sankhya is the path of knowledge; Yoga of action; and Satvata, an Agamik path, is that of devotion.

कृष्णबन्धनम्—THE BINDING OF KRISHNA

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एकदा गृहदासीषु यशोदा नन्दगेहिनी ।

कर्मन्तरनियुक्तासु निर्ममन्थ स्वयं दधि ॥

Once, when the servant-maids of the house were engaged in other work, Yasoda, the wife of Nanda, was herself churning the curd.

तां स्तन्यकाम आसाद्य मथन्तीं जननीं हरिः ।

गृहीत्वा दधिमन्थानं न्यषेधत् प्रीतिमावहन् ॥

Desiring milk, Krishna approached His mother who was churning, caught hold of the churning rod, and delighting (His mother), prevented her (from churning).

तमङ्कमारूढमपाययत् स्तनं

स्नेहस्नुतं सस्मितमीक्षती मुखम् ।

अतृप्तमुत्सृज्य जवेन सा ययौ

उत्सिच्यमाने पयसि त्वधिश्रिते ॥

She suckled Him, who had mounted her lap, with her breast which flowed of itself in love, and looked at His face with a smile. (But) even when He was not yet satisfied, she left Him in haste and went away as the milk on the oven was boiling over.

सञ्जातकोपः स्फुरितारुणाधरं
 सन्दश्य दद्भिर्दधिमन्थभाजनम् ।
 भित्त्वा मृषाभ्रुर्दृषदश्मना रहो
 जघास द्रव्यमन्तरं गतः ॥

Biting His quivering red lip in anger, and
 shedding false tears, Krishna broke the
 curd-churning vessel with the pestle, stealthily
 went in and ate the butter.

गोप्यन्वचाबन्ध यमाप योगिनां
 क्षमं प्रवेष्टुं तपसेरितं मनः ।
 कृतागतं तं भयविह्वलेक्षणं
 हस्ते गृहीत्वा भिषयन्त्यवागुरत् ॥

Yasoda, the cowherd-woman, chased Him
 whom (even) the penance-driven mind of
 yogins, which should be capable of penetrating
 Him, could not reach. Catching by the hand
 the guilty Krishna whose eyes were trembling
 in fear, she frightened and threatened to
 beat Him.

इयेष किल तं बद्धं दाम्नाऽतद्विर्यकोविदा ।
 न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् ॥

Ignorant of His power, she desired to bind Him with a rope, one for whom there was not in or out or front or back.

गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ।
तद्वाम बध्यमानस्य स्वार्भकस्य कृतागसः ।
द्यङ्गुलोनमभूत्तेन सन्दधेऽन्यच्च गोपिका ॥

The poor cowherd-woman bound Him in the mortar with the rope, as she would an ordinary person. That rope was two inches too short for her guilty son who was to be bound. Hence, she joined another to it.

तदपि द्व्यङ्गुलं न्यूनं यद्यदादत्त बन्धनम् ।
स्वमातुस्स्विन्नगात्राया विस्रस्तकबरस्रजः ।
दृष्ट्वा परिश्रमं कृष्णः कृपयाऽऽसीत्स्वबन्धने ॥

Whatever rope she brought, happened to be two inches short. Seeing the exhaustion of His mother, with her body perspiring and her locks and flowers dishevelled, Krishna, out of pity, allowed Himself to be bound.

**यमलार्जुनभञ्जनम्—THE UPROOTING OF THE
PAIR OF ARJUNA TREES**

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कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः ।
अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ।
पुरा नारदशापेन वृक्षतां प्रापितौ मदात् ॥

When His mother was engrossed in domestic duties, Lord Krishna beheld a pair of Arjuna trees,* which were previously Guhyakas,† the sons of the Lord of wealth (Kubera), who in the past had been transformed into trees by the curse of Narada, on account of their haughtiness.

जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ।
आत्मनिर्वेशमात्रेण तिर्यग्गतमुलूखलम् ॥

Krishna slowly went to where stood the pair of Arjuna trees. By this mere

* *Terminalia Arjuna*.

† Guhyakas are a class of divine beings.

entering (the space between them), the mortar (to which He was tied) became transverse.

बालेन निष्कर्षयताऽन्वगुलूखलं तत्
 दामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ ।
 निष्पेततुः परमविक्रमितातिबेष-
 स्कन्धप्रवालविटपौ कृतचण्डशब्दौ ॥

Forcibly uprooted by the rope-girdled boy who was dragging that rolling mortar, the two trees, with their trunks, boughs and leaves shaking fiercely as a result of the impact of the strength of the Supreme, fell down with a terrible noise.

तत्र सिद्धौ विरजसौ परिक्रम्य प्रणम्य च ।
 बद्धोलूखलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥

The two Siddhas, rid of their impurity, went round and bowed to the Lord tied to the mortar, and taking His leave, went to the north.*

* Their abode, the city of Kubera, Alaka, is in the Himalayas, in the north.

वत्सवधः—KILLING OF VATSA

—o—

कदाचिद्यमुनातीरे वत्सांश्चारयतोस्वकैः ।

वयस्यैः कृष्णबलयोर्जिघांसुर्दैत्य आगमत् ॥

Once, as Krishna and Rama, along with their friends, were tending the calves on the banks of the Yamuna, a demon came desiring to kill them.

तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः ।

दर्शयन्बलदेवाय शनैर्मुग्ध इवासदत् ॥

Seeing that the demon had taken the form of a calf and had entered the flock, Lord Hari showed him to Balarama and slowly approached him as if He knew nothing.

गृहीत्वाऽपरपादाभ्यां सह लाङ्गूलमच्युतः ।

भ्रामयित्वा कपित्थाग्रे प्राहिणोद्गतजीवितम् ।

स कपित्थैर्महाकायः पात्यमानैः पपात ह ॥

Seizing (the demon-calf) by its hind-legs and tail, the imperishable Lord wheeled it (to death) and sent its corpse against a wood-apple tree. The huge corpse of the demon fell, along with the wood-apples it brought down.



बकघघः—KILLING OF BAKA

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स्वंस्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा ।

गत्वा जलाशयाभ्याशं पाययित्वा पपुर्जलम् ॥

Once, each desiring to make his herd of calves drink water, the boys approached a tank, made (the calves) drink and themselves also drank water.

ते तत्र ददशुर्बाला महासत्त्वमवस्थितम् ।

स वै बको नाम महानसुरो बकरूपधृक् ॥

The boys saw there a huge being standing (in the tank). He was Baka, a great demon, who had taken the form of a crane.

आगत्य सदृसा कृष्णं तीक्ष्णतुण्डोऽग्रसद्वली ।

कृष्णं महाबकग्रस्तं दृष्ट्वा रामादयोऽर्भकाः ।

बभूवुरिन्द्रियाणीव विना प्राणं विचेतसः ॥

Hastening towards Krishna, that powerful crane of sharp beak swallowed Him. And Rama and other boys, seeing Krishna

swallowed by the huge crane, became unconscious, like the senses in the absence of life.

तं तालुमूलं प्रदहन्तमग्निवत्
 चच्छर्द्द हन्तुं पुनरभ्यपद्यत ।
 तमापतन्तं स निगृह्य तुण्डयोः
 दोभ्यो बकं कंससखं ददार ॥

Baka vomitted Krishna who burnt his throat like fire, and again came up to kill Him. Krishna caught Baka, the friend of Kamsa, who was rushing (at Him), by his bill and tore him asunder with His arms.

अघवधः—KILLING OF AGHA

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कचिद्वनाशाय मनो दधद्भूजात्
 प्रातस्समुत्थाय विनिर्गतो हरिः ।
 तेनैव साकं पृथुकास्सहस्रशः
 वत्सान्पुरस्कृत्य विनिर्ययुर्मुदा ॥

Once, desiring to have breakfast in the forest, Hari rose up in the morning and left the Vraja. Along with Him, boys started out in glee in their thousands, driving their calves in front of them.

कृष्णवत्सैरसङ्ख्यातैर्यूथीकृत्य स्ववत्सकान् ।
 चारयन्तोऽर्भलीलाभिः विजह्वस्तत्रतत्र ह ॥

Herding their calves also with the innumerable calves of Krishna, and tending them, the boys played many juvenile sports in several places (in the forest).

अथाघनामाऽभ्यपतन्महासुरो

दृष्ट्वाऽर्भकानाजगरं बृहद्वपुः ।

घृत्वाऽद्भुतं व्याप्तगुहाननं तदा

पथि व्यशेत ग्रसनाशया खलः ॥

Then rushed up a great demon, Agha by name. Seeing the boys, the wicked demon took the huge and wonderful form of a python and laid himself on the way, with his cave-like mouth agape, desiring to devour (the boys and Krishna).

अस्मान् किमत्र ग्रसिता निविष्टा-

नयं तथा चेद्वक्त्रं विनश्यति ।

क्षणादनेनेति बकार्युशन्मुखं

वीक्ष्योद्धसन्तः करताडनैर्ययुः ॥

"Will it swallow us if we enter its mouth? If it does so, this will also perish soon at His hand, like Baka." With these words, the boys looked at the captivating face of the enemy of Baka (Krishna), and went into (its mouth), laughing aloud and clapping their hands.

परं न गीर्णाः शिशवस्सवत्साः

प्रतीक्षमाणेन बकारिवेशनम् ॥

(But) the demon, who was waiting for the enemy of Baka (Krishna) to enter his mouth, did not swallow the boys with their calves.

तान्वीक्ष्य कृष्णः सकलामयप्रदो

ह्यस्याविशत्तुण्डमशेषदग्धरिः ॥

Seeing them, Hari, who affords security to all and sees everything, entered the demon's mouth.

चूर्णीचिकीर्षोरात्मानं तरसा वधृधे गले ॥

Krishna swelled in size in the throat of that demon who wanted to crush Him.

ततोऽतिकायस्य निरुद्धमार्गिणो

ह्युद्वीर्णदृष्टेर्भूमतस्त्वितस्ततः ।

पूर्णोऽन्तरङ्गे पवनो निरुद्धो

मूर्धन्विनिष्पाद्य विनिर्गतो बहिः ॥

Of that demon of huge body then, whose throat had been closed, whose eyes had bulged out and who was rolling this side and that, the wind that was full and pent up within his body burst open the head, and passed out.

तेनैव सर्वेषु बहिर्गतेषु

प्राणेषु वत्सान् सुहृदः परेतान् ।

दृष्ट्वा स्वयोत्थाप्य तदन्वितः पुनः

वक्त्रान्मुकुन्दो भगवान् विनिर्ययौ ॥

When along with the breath, the life (also) of that demon had passed away, Lord Krishna raised to life with His glance the dead calves and friends, and accompanied by them, came out of the mouth (of the demon).



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**वत्सवत्सपापहरणम्—THE CARRYING AWAY
OF THE CALVES AND COWHERDS
BY BRAHMA**

**तथाऽघवदनान्मृत्यो रक्षित्वा वत्सपालकान् ।
सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥**

Rescuing in that manner the calves and the cowherds from death in the mouth of Agha, the Lord brought them to the sands of a river and said this :

**‘अत्र भोक्तव्यमस्माभिर्दिवा रूढं क्षुधाऽर्दिताः ।
वत्साः समीपेऽपः पीत्वा चरन्तु शनकैस्तृणम् ॥’**

“We must eat here; the day is well-advanced and we are afflicted with hunger. Let the calves drink of the waters and be grazing at leisure in the neighbourhood.”

**तथेति पाययित्वाऽर्मा वत्सानारुध्य शाद्वले ।
मुक्त्वा शिष्यानि बुभुजुः समं भगवता मुदा ॥**

The boys said “Be it so”, made the calves drink, herded them on the meadow, unstrung their slings containing their food and ate in delight with the Lord.

कृष्णस्य विष्वक् पुरराजिमण्डलैः

अभ्याननाः फुल्लदशो व्रजार्भकाः ।

सहोपविष्टा विपिने विरेजुः

छदा इवाम्भोरुद्वकर्णिकायाः ॥

The cowherd-boys who were sitting round Krishna in many circular rows, with dilated eyes, and facing Him, shone in the forest (there), like the petals round the pericarp of a lotus.

सर्वे मिथो दर्शयन्तः स्वस्वभोज्यरुचिं पृथक् ।

हसन्तो हासयन्तश्चाभ्यवजद्भुः सद्देश्वराः ॥

Each showing to the others the tastefulness of his food in every detail, laughing and making others laugh, they ate along with the Lord.

[भारत] एवं वत्सपेषु भुञ्जानेष्वच्युतात्मसु ।

वत्सास्त्वन्तर्बने दूरं विविशुस्तृणलोभिताः ॥

When the cowherds were thus eating, lost in the imperishable Lord, the calves, tempted by the grass, dived far into the forest.

‘मित्राण्याशान्मा विरमतेहानेष्ये वत्सकानहम्’ ।
 इत्युक्त्वाऽद्रिदरीकुञ्जगह्वरेष्वात्मघत्सकान् ।
 विचिन्वन् भगवान् कृष्णः सपाणिकबलो ययौ ॥

“Friends, stop not from enjoying your repast ; I shall bring here the calves.” Having said thus, Lord Krishna went, with a morsel of food in his hand, searching for their calves in caves of mountains, groves and thickets.

ततो वत्सानहद्वैव पुलिनेऽपि च वत्सपान् ।
 उभावपि वने कृष्णो विचिकाय समन्ततः ॥

Not finding the calves then, and not finding the cowherds also on the sands, Krishna searched for both all over the forest.

क्वाप्यदृष्ट्वाऽन्तर्विपिने वत्सान्पालांश्च विश्ववित् ।
 सर्वे विधिकृतं कृष्णः सहसाऽवजगाम ह ॥

Not finding the calves and the cowherds anywhere in the forest, the omniscient Krishna at once understood that that was all the doing of God Brahma.

ततः कृष्णो मुदं कर्तुं तन्मातृणां च कस्य च ।
 उभयायितमात्मानं चक्रे विश्वकृदीश्वरः ॥

To delight then the mothers of the cowherds and god Brahma, the Master who is the creator of the universe, transformed Himself into both, the cowherds and the calves.

स्वयमात्माऽऽत्मगोवत्सान् प्रतिवार्यात्मवत्सपैः ।

क्रीडन्नात्मविहारैश्च सर्वात्मा प्राविशद्भूजम् ॥

Collecting the calves which were Himself by the cowherds who were Himself, playing games which were Himself, the soul of everything Himself entered the Vraja.

तत्तद्वत्सान् पृथङ् नीत्वा तत्तत्सन्न प्रविष्टवान् ॥

Having driven and penned separately the calves of the several cowherds, the Lord entered the abode of each (as the cowherd).

इत्थमात्माऽऽत्मनाऽऽत्मानं वत्सपालमिषेण सः।

पालयन् वत्सपो वर्षं विक्रीडे वनगोष्ठयोः ॥

Thus, in the guise of the cowherds and the calves, that cowherd who is the Soul (of all), Himself protecting Himself, sported Himself in the forest and in the Gokula for a year.

तावदेत्यात्मभूरात्ममानेन त्रुटयनेहसा ।

पुरोवदब्दं क्रीडन्तं ददृशे सकलं हरिम् ॥

Thereupon, Brahma came in a wink of his time, and beheld Hari who was sporting as before with all his followers (cowherds and calves), for a year.

तावत्सर्वे वत्सपालाः पश्यतोऽजस्य तत्क्षणात् ।

व्यदृश्यन्त घनश्यामाः पीतकौशेयवाससः ।

चतुर्भुजाः शङ्खचक्रगदाराजीवपाणयः ।

किरीटिनः कुण्डलिनो हारिणो घनमालिनः ।

सत्यज्ञानानन्तानन्दमात्रैकरसमूर्तयः ॥

At once, even as Brahma was looking on, all the cowherds appeared (as the Lord), cloud-blue, dressed in orange silk, four-armed, with conch, discus, mace and lotus in the hands, with diadems, ear-rings, necklaces and garlands of sylvan flowers, the very form of pure Truth, Knowledge, boundless Being and Bliss only.

एवं सकृद्दर्शाजः परब्रह्मात्मनाऽखिलान् ।

यस्य भासा सर्वमिदं विभाति सचराचरम् ॥

Thus did Brahma see for once all those beings as one with the Supreme Spirit, by the light of which, all this, the universe with all (things) moving and static, shines.

अहो भाग्यमहो भाग्यं नन्दगोपब्रजौकसाम् ।

यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥

O! the fortune of the inhabitants of the hamlet of the cowherd Nanda, to whom that Supreme Bliss, the full and eternal Being, the Brahman, was a friend !



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धेनुकवधः—THE KILLING OF DHENUKA

—: 0 :—

[प्रहस्य] जग्मतुर्गोपैर्वृतौ तालवनं प्रभू ॥

(Once), Balarama and Krishna, surrounded by cowherds, went to a palm-grove.

बलः प्रविश्य बाहुभ्यां तालान् संपरिकम्पयन् ।

फलानि पातयामास मतङ्गज इवौजसा ॥

Balarama entered and, like an elephant, forcefully shook the palms with his arms and brought down their fruits.

फलानां पततां शब्दं निशम्यासुररासमः ।

अभ्यधावत् क्षितितलं सनगं परिकम्पयन् ॥

Hearing the noise of the falling fruits, a demon (there), in the form of an ass, ran up, shaking the earth and the mountains.

स तं गृहीत्वा प्रपदोभ्रामयित्वैकपाणिना ।

विश्लेष तृणराजाग्रे भ्रमणत्यक्तजीवितम् ॥

Balarama caught him by the feet, wheeled him round with a single hand, and when he had died of that, flung him on the top of the palms.

ततः कृष्णं च रामं च ज्ञातवो धेनुकस्य ये ।
 क्रोष्टारोऽभ्यद्रवन् सर्वे संरब्धा हतबान्धवाः ॥
 तांस्तानापततः कृष्णो रामश्च [नृप] लीलया ।
 गृहीतपद्माच्चरणान् प्राहिणोत्तृणराजसु ॥

Then all the kith and kin of Dhenuka (the demon), enraged because one of them had been killed, attacked Krishna and Rama, braying. As each ran up, Krishna and Rama, sportfully took it by its hindlegs and flung it against the palms.



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**कालियदमनम्—THE SUBDUING OF
THE SERPENT KALIYA**

—o—

एवं स भगवान् कृष्णो बृन्दावनचरः कचित् ।
ययौ राममृते [राजन्] कालिन्दीं सखिभिर्वृतः॥

Thus sporting, Lord Krishna who was once wandering in Brindavana (the forest adjoining the Yamuna), went to the Yamuna, without Balarama, (but) surrounded by His friends.

कालिन्द्यां कालियस्यासीद्भूदः कश्चिद्विषाग्निना ।
अप्यमाणपया यस्मिन् पतन्त्युपरिगाः खगाः ॥

There was in the Yamuna a pool, infested by Kaliya (a serpent), whose water was boiling with flaming poison and into which birds flying over it were falling.

तं चण्डवेगविषवीर्यमवेक्ष्य तेन
दुष्टां नदीं च खलसंयमनावतारः ।
कृष्णः कदम्बमधिरुह्य ततोऽतितुङ्ग-
मास्फोटय गाढरशनो न्यपतद्विषोदे ॥

Finding that Kaliya to be powerful with fiercely virulent poison and the river poisoned by it, Krishna, who had incarnated Himself for subduing the wicked, got up a very high Kadamba* tree, struck His palms over His arms, girded up his loins fast, and jumped into the poisonous waters.

तस्मिन् हृदे स्वभवनाभिभवं निरीक्ष्य

चक्षुःश्रवास्समसरत्तदमृध्यमाणः ।

तं प्रेक्षणीयसुकुमारघनावदातं

सन्दृश्य मर्मसु रुषा भुजया चछाद ॥

Seeing its abode in that pool assailed, and intolerant of it, the serpent came up, furiously bit at the vital parts Krishna, blue like a beautiful cloud, and covered Him with its coil.

तत्प्रथ्यमानवपुषा व्यथितात्मभोगः

त्यक्तबोन्नमय्य कुपितः स्वफणान् भुजङ्गः ।

बभ्राम, तत्पृथुशिरस्स्वचिरूढ आद्यः

नृत्यन् पदाऽनुनमयन् दमयांबभूव ॥

* *Nauclea Kadamba.*

With his coil aching as a result of Krishna's body swelling, the serpent abandoned Him, lifted up its hoods in fury and came round and round. The Prime Being mounted its hoods, danced, bent (its hoods) with his foot and subdued it.

मूर्च्छितं भग्नशिरसं विससर्जार्बुत्रिकुट्टनैः ।

नागराजोऽभ्यनुज्ञातो द्वीपमब्धेर्जगाम ह ॥

Krishna (then) set free the serpent whose hoods had been crushed and who had swooned as a result of the kicks of His feet. Given leave (by the Lord), the serpent-king Kaliya departed to an island in the ocean.

प्रलम्बवधः—THE KILLING OF PRALAMBA

ग्रीष्मो नामर्तुरभवद् वसन्त इव लक्षितः ।

वनं कुसुमितं कृष्णः भगवान् बलसंयुतः ।

वेणुं विरणयन् गोपैर्गोधनैस्संवृतोऽविशत् ॥

Summer came, looking beautiful like Spring itself. Accompanied by Balarama and surrounded by cowherds and flocks of cows, Lord Krishna entered the forests that were in the bloom, sounding His flute.

पशून्धारयतोर्गोपैस्तद्वने रामकृष्णयोः ।

गोपरूपी प्रलम्बोऽगादसुरस्तज्जिह्वीर्षया ॥

As Rama and Krishna were tending the cows in that forest along with the cowherds, a demon named Pralamba came in the guise of a cowherd desiring to carry them away.

तं विद्वानपि दाशार्हो भगवान् सर्वदर्शनः ।

अन्वमोदत तत्सख्यं वधं तस्य विचिन्तयन् ॥

Though Lord Krishna, the omniscient, knew him, He approved of friendship with him, (thus) intending to kill him.

तन्नोपद्वय गोपालान् कृष्णः प्राह विहारवित् ।
हे गोपा विहरिष्यामो द्वन्द्वीभूय यथायथम् ॥

For that purpose, Krishna, who knew (many) games, called the cowherds and said :
“Gopas ! we shall group ourselves in proper pairs and play.”

आचेरुर्विविधाः क्रीडा बाह्यबाह्यकलक्षणाः ।

उषाह कृष्णो भगवान् श्रीदामानं पराजितः ।

वृषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम् ॥

They played many games in which one carried another. Defeated, Lord Krishna bore Sridaman*, Bhadrasena* bore Vrishabha* and Pralamba (the demon) bore Balarama.

तमुद्वहन् धरणिधरेन्द्रमौरवं

महासुरो विगतरयो निजं वपुः ।

स आस्थितोऽद्भुतमभयो रिपुं बलो

रुषाऽहनच्छिरसि दृढेन मुष्टिना ॥

* Names of some of the cowherds.

Having carried Balarama, heavy like a huge mountain, the great demon stopped and assumed the miraculous form that was his own. The fearless Balarama angrily struck him on his head with his firm fist.

स आहतः सपदि विशीर्णमस्तको

महारवं व्यसुरपतत् समीरयन् ॥

(Thus) struck, the demon, whose head was immediately shattered, fell down dead, uttering a terrible howl.



**गोपीवस्त्रापहरणम्—THE STEALING OF THE
GARMENTS OF THE GOPIs**

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः ।

चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनवृतम् ॥

In the first month of the Winter, the maidens of Nanda's Vraja observed the austerity of worshipping Goddess Katyayani, sustaining themselves with the food offered in sacrifices.

भद्रकालीं समानर्चुर्भूयान्नन्दसुतः पतिः ॥

They worshipped the Goddess Bhadrakali that Nanda's son, Krishna, might become their lord.

नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् ।

वासांसि कृष्णं गायन्त्यो विजडुस्सलिले मुदा ॥

Once they went to the river and as usual, placed their garments on the bank and joyously sported in the water, singing of Krishna.

कृष्णो वासांस्युपादाय नीपमारुह्य सत्वरः ।

इसद्भिः प्रहसन् बालैः परिहासमुवाच ह ।

‘अत्रागत्याबलाः कामं स्वंस्वं वासः प्रगृह्यताम्॥’

Krishna gathered together their garments, quickly mounted a Nipa* tree, laughed together with the laughing boys and said jocularly: “Come here, ladies, and as you please, each of you, take her garment.”

तस्य तत् क्ष्वेलितं दृष्ट्वा गोप्यः प्रेमपरिप्लुताः ।

ब्रूहिताः प्रेक्ष्य चान्योन्यं जातहासा न निर्ययुः॥

Seeing that prank of Krishna, the Gopis, who overflowed with love for Him, looked at each other in their bashfulness, smiled and emerged not out of the water.

श्रीभगवान्—

‘यूयं विवस्त्रा यदपो धृतव्रता

व्यगाद्वैतत्तदु देवहेलनम् ।

बद्धाऽऽजलिं मूर्ध्न्यपनुत्तयेऽहसः

कृत्वा नमोऽधो वसनं प्रगृह्यताम् ॥’

* *Ixora Bandhuca.*

The Lord—

“It is an insult to the gods that you who are observing an austerity have entered the waters naked; for the removal of that sin, join your hands in salute on your heads, prostrate yourselves on the ground (then), and take your garments.”

तास्तथाऽवनता दृष्ट्वा भगवान् देवकीसुतः ।

बासांसि ताभ्यः प्रायच्छत् करुणस्तेन तोषितः ॥

Seeing them salute and bow in that manner and satisfied with it, the merciful Lord, Krishna, gave them back the clothes.

तासां विज्ञाय सङ्कल्पमाह दामोदरोऽबलाः ।

‘सङ्कल्पो विदितः साध्यो भवतीनां मदर्चने ।

न मय्यावेशितधियां कामः कामाय कल्पते ।

याताबला वृजं सिद्धा मयेमा रंस्यथ क्षपाः’ ॥

Understanding their desire, Krishna told the women: “Virtuous ladies, I have understood your idea in worshipping Me. The desire of those whose minds are absorbed in Me does not deserve to become the desire for enjoyment. With success in your austerity, you go to the Vraja.

These nights (that are to come) you shall sport with Me."

इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः ।

ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्रान्निर्विविशुर्व्रजम् ॥

Thus commanded by the Lord, the maidens, who had achieved their object, entered the Vraja with reluctance, contemplating the lotus-feet of Krishna.



**गोवर्द्धनोद्धरणम्—THE LIFTING OF THE
GOVARDHANA MOUNTAIN**

भगवानपि तत्रैव बलदेवेन संयुतः ।

अपश्यन्निवसन् गोपान् इन्द्रयागकृतोद्यमान्॥

Lord Krishna, continuing to live in the Vraja itself along with Balarama, saw the cowherds busy over the preparations to celebrate the festival of Indra.

प्रश्नयाचनतोऽपृच्छद्वृद्धान्नन्दपुरोगमान् ।

‘कथ्यतां मे पितः कोऽयं सम्भ्रमो व उपागतः ।

किं फलं कस्य चोद्देशः केन वा साध्यते मखः ॥’

He modestly enquired of the elders, (who were) led by Nanda : “Tell Me, father, what is this excited activity that hath come to you ? What is the fruit of this ? For whom is this intended ? What are the materials of this propitiation ?”

नन्दः—

‘पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः ।

तेऽभिवर्षन्ति भूतानां प्रीणनं जीवनं पयः ॥

तं तात वयमन्ये च वार्ष्णेयां पतिमीश्वरम् ।

द्रव्यैर्यजन्ते क्रतुभिः त्रिवर्गफलहेतवे ॥’

Nanda—

“Indra is the Lord of rain ; the clouds are His own forms and they pour down the waters, the gratifiers and the very life of beings. Child, that Master, the Lord of the clouds, do we and other men worship, with offerings and sacrifices, for attaining the fruits of Dharma, Artha and Kama.

श्रीभगवान्—

‘कर्मणा जायते जन्तुः कर्मणैव विलीयते ।

सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥

किमिन्द्रेणेह भूतानां स्वस्वकर्मानुवर्तिनाम् ।

तस्मात्सम्पूजयेत्कर्म स्वभावस्थः स्वकर्मकृत् ॥

The Lord—

“A living being is born as a result of its actions and disappears similarly ; pleasure, misery, fear and security,—(all this) it comes by as a result of its actions. (Therefore) of what use is Indra to beings acting in accordance with their respective Karma? Hence, taking his stand on his nature, man should do his duty and worship what is his own Karma.

‘अञ्जसा येन वर्तेत तदेवास्य हि दैवतम् ।
 वयं गोवृत्तयो नित्यं वनशैलनिवासिनः ।
 तस्माद्गवां ब्राह्मणानामद्रेश्चारभ्यतां मखः ॥’

“That indeed is one’s God whereby one would live in happiness ; and we live by our cows and are always denizens of the forests and the mountains. Therefore let the worship of cows, Brahmins and the mountain be begun.”

कालात्मना भगवता शक्रदर्पे जिघांसता ।
 प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः ॥

Nanda and others listened to and received well those words spoken by the Lord, who, as the embodiment of Time, desired to put an end to Indra's pride.

तथा च व्यदधुस्सर्वे यथाऽऽह मधुसूदनः ।
 गोघनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् ॥

They did everything as Lord Hari told them ; with the flocks of cows in front of them, they went round the mountain (Govardhana).

गणं सांवर्तकं नाम मेघानां चान्तकारिणाम् ।

इन्द्रः प्राचोदयत् क्रुद्धो मेघा निर्मुक्तबन्धनाः ।

नन्दगोकुलमासारैः पीडयामासुरोजसा ॥

Infuriated Indra set in action the host of annihilating clouds known as Samvartaka.* Let loose, those clouds worked havoc in the hamlet of Nanda with their downpour and violence.

अत्यासारातिवातेन पशवो जातवेपनाः ।

गोप्यो गोपाश्च शीतार्ता गोविन्दं शरणं ययुः ॥

Cows began to shiver on account of the excessive rain and wind. Afflicted with the cold, Gopis and Gopas sought refuge in Krishna.

हरिरेकेन हस्तेन कृत्वा गोवर्धनाचलम् ।

दधार लीलया कृष्णः छत्राकमिव बालकः ॥

Uprooting the Govardhana mountain with a single hand, Lord Krishna held it up, as a boy might a mushroom.

* A group of clouds which appear at the time of the deluge of the universe.

अथ निर्विविशुर्गते सधनाः सोपजीविनः ।

वीक्ष्यमाणो दधावद्रि सप्ताहं नाचलत्पदात् ॥

The cowherds then entered the hollow beneath the mountain, with all their possessions and people. Looked at (by all), Krishna held up the mountain for seven days and did not move from the place.

कृष्णयोगानुभावं तं निशाम्येन्द्रोऽतिविस्मितः ।

निस्तम्भो भ्रष्टसङ्कल्पः स्वान्मेघान् संन्यवारयत् ॥

Wonder-struck on seeing the greatness of the power of Krishna, Indra, with his pride gone and his resolve fallen, withdrew his clouds.

गोलोकादाव्रजत्कृष्णं सुरभिः पयसाऽऽत्मनः ।

अभ्यषिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् ॥

Kamadhenu* came to Krishna from the heaven of the cows and with her own milk anointed Krishna and hailed Him as the Lord of the cows.

* The heavenly milch-cow which arose from the milky-ocean when it was churned. See above.

रासक्रीडा—THE SPORT OF DANCE

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः ।

वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥

Seeing those nights, with the jasmines in bloom on account of the autumn, the Lord desired to sport, resorting to His Maya.

दृष्ट्वा कुमुदन्तमखण्डमण्डलं

जगौ कलं वामदृशां मनोहरम् ।

निशम्य गीतं तदनङ्गवर्धनं

व्रजस्त्रियः कृष्णगृहीतमानसः ।

आजग्मुरन्योन्यमलक्षितोद्यमाः

स यत्र कान्तो जवलोलकुण्डलाः ॥

Seeing the moon full in its orb, Krishna played sweet music captivating the hearts of women. Hearing the music which increased their love, the women of the Vraja, with their minds possessed by Krishna, came

to where Krishna was, unknown to each other, and with the pendants in their ears quivering with their speed.

श्रीभगवान्—

‘स्वागतं वो महाभागाः प्रियं किं करवाणि वः ।

व्रजस्यानामयं कच्चिद् ब्रूतागमनकारणम् ॥

The Lord—

“O blessed ladies! welcome to you; what pleasure of yours shall I carry out? Is the Vraja free from calamity? Tell Me the cause of your coming (here).

‘प्रतियात व्रजं नेह स्थेयं स्त्रीभिस्सुमध्यमाः ।

पतयश्च विचिन्वन्ति शुश्रूषध्वं पतीन्सतीः ॥

“Fine-waisted ladies! go back to the Vraja; women should not stay here; your husbands will be searching (for you); serve your lords like virtuous women.

‘श्रवणाद्दर्शनाद् ध्यानान्मयि भावोऽनुकीर्तनात् ।

न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥’

“Love for Me is born more through hearing, seeing, contemplating and singing of

Me than by (physical) proximity (to me).
Hence go back to your houses."

गोप्यः—

‘मैवं विभोऽर्हति भवान् गदितुं नृशंसं
सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।
भक्ता भजस्व दुरवग्रह मा त्यजास्मान्
देवो यथाऽऽदिपुरुषो भजते मुमुक्षून् ॥

The Gopis—

"Lord ! you must not speak heartlessly in this manner. Leaving all material objects, we have become devoted to your feet. Invincible Lord ! forsake us not but accept us, even as God, the Prime Being, accepts those desirous of liberation."

इति विकलबितं तासां श्रुत्वा योगेश्वरेश्वरः ।
प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥

Hearing these plaintive words of those women, the Lord, who was the Master of the masters of Yoga, laughed and, in his compassion, delighted the Gopis, though He revelled only in Himself.

एवं भगवतः कृष्णाल्लब्धमाना महात्मनः ।

आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥

Having thus received honour at the hands of the Great Lord, those proud women considered themselves superior to (all other) women in the world.

वीक्ष्य मानं प्रसादाय तत्रैवान्तरधीयत ॥

Seeing their pride, the Lord disappeared at that very place, in order to purify them.

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः ।

तन्मनस्कास्तदालापाः तद्विचेष्टास्तदात्मिकाः ।

समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः ॥

When the Lord had suddenly vanished, the women of the Vraja whose minds were on Him only, who talked of Him only, who imitated His actions, who had become Himself, joined together and sang of Him, awaiting His arrival.

‘जयति तेऽधिकं जन्मना वृजः

श्रयत इन्दिरा शश्वदत्र हि ।

दयित दृश्यतां दिक्षु तावकाः

त्वयि धृतासवस्त्वां विचिन्वते ॥

“ By your birth, the Vraja flourishes ever more, and here, the Goddess of Fortune abides permanently. Beloved Lord ! see, those who are your own, those whose life is in you, are searching for you in (all) directions.

‘ न खलु गोपिकानन्दनो भवान्
अखिलदेहिनामन्तरात्महक् ।
विखनसाऽर्थितो विश्वगुप्तये
सख उदेयिवान् सात्वतां कुले ॥

“ Verily, you are not the son of a cowherd-woman ; you are the onlooker who is the inner soul of all beings. Friend ! requested by Brahma to protect the universe, you arose in the race of the Satvatas.

‘ तव कथामृतं तत्तजीवनं
कविभिरीडितं कल्मषापहम् ।
श्रवणमङ्गलं श्रीमदाततं
भुवि गृणन्ति ते भूरिदा जनाः ॥’

"They are the bestowers of plenty on earth who sing your nectar-like story, the rejuvenator of scorched souls, praised by men of vision, the destroyer of sin, auspicious to the ears, extensive and beautiful."

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।
तासामाविरभूच्छौरिः सयमानमुखाम्बुजः ।
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥

Thus did the Gopis sing and prattle in manifold ways. To them, Krishna manifested Himself, with His lotus-face smiling, wearing yellow garments and garlands and looking more Love-like than Love himself.

तं विलोक्यागतं प्रेष्टुं प्रीत्युत्फुल्लदृशोऽबलाः ।
उत्तस्थुर्युगपत्सर्वाः तन्वः प्राणमिवागतम् ॥

Seeing Him, their most beloved Lord, who had come, the women, with their eyes blooming in love, rose up all together, even as bodies arise on seeing life coming.

तास्समादाय कालिन्या निर्विश्य पुलिनं विभुः ।
 तत्रारमत गोविन्दो रासक्रीडामनुव्रतैः ।
 स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥

Taking them, Lord Krishna entered the sands of the Yamuna and there began the sport of the Rasa-dance,* accompanied by those beautiful women who were devoted to Him and who, in joy, had entwined each other's arms.

कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः ।
 रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥

Multiplying Himself into as many as the women, the Lord delighted with them in sport, though He revelled only in Himself.

* The Rasa is a circular dance by a ring of men and women placed alternately.

अरिष्टवधः—THE KILLING OF ARISHTA

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अथ तर्ह्यागतो गोष्ठमरिष्टो वृषभासुरः ।

महीं महाककुत्कायः कम्पयन् खुरविक्षताम् ॥

Then to the Gokula came Arishta, a demon in the form of a bull, with a huge hump and body, making the earth, stamped by his hooves, quake.

तं तीक्ष्णशृङ्गमुद्वीक्ष्य गोप्यो गोपाश्च तत्रसुः ।

कृष्ण कृष्णेति ते सर्वे गोविन्दं शरणं ययुः ॥

The Gopis and Gopas were frightened on seeing that bull of sharp horns. Crying 'Krishna, Krishna', they all went to Krishna for refuge.

तमापतन्तं स निगृह्य शृङ्गयोः

पदा समाक्रम्य जघान सोऽपतत् ।

जगाम कृच्छ्रं निर्ऋतेरथ क्षयं

पुष्पैः किरन्तो हरिमीडिरे सुराः ॥

Krishna caught by its horns the bull that was rushing up, overpowered it by his foot and killed it; it fell down, suffered extreme pain and then passed away to the abode of death. The gods showered flowers and lauded Hari.



**घनुर्यागोद्यमः—PREPARATIONS FOR THE
BOW-FESTIVAL**

अरिष्टे निहते दैत्ये कृष्णेनाद्भुतकर्मणा ।

ततो मुष्टिकचाणूरशलतोशलकादिकान् ।

अमात्यान् हस्तिपांश्चैव समाह्वयाह भोजराट् ॥

When the demon Arishta had been killed by Krishna of wondrous deeds, Kamsa, the Bhoja king, then called Mushtika, Chanura, Sala, Tosalaka and other ministers of his and his elephant-keepers and told them—

‘भो भो, निशम्यतामेतद्वीरचाणूरमुष्टिकौ ।

नन्दव्रजे किलासाते सुतावानकदुन्दुभेः ।

रामकृष्णौ ततो मह्यं मृत्युः किल निदर्शितः ॥

“Hear this, O heroic Chanura and Mushtika ! In Nanda's Vraja live Rama and Krishna, the sons of Vasudeva; from them has death been foretold for me.

‘भवद्भ्यामिह संप्राप्तौ हन्येतां मल्ललीलया ॥

“They must be killed by you when they are brought here, in the sport of wrestling.

‘मञ्चाः क्रियन्तां विविधा मल्लरङ्गपरिश्रिताः ।
पौरा जानपदास्सर्वे पश्यन्तु स्वैरसंयुगम् ॥

“Let various kinds of stands be put up, surrounding the wrestling ring. Let men from the city and the country witness the free fight.

‘महामात्र त्वया भद्र रङ्गद्वार्युपनीयताम् ।
द्विपः कुवल्यापीडो जहि तेन ममाहितौ ॥

“You my good elephant-keeper! Let the elephant Kuvalayapida be kept at the door of the arena and kill with it those two enemies of mine.

‘आरभ्यतां धनुर्यागश्चतुर्दश्यां यथाविधि ॥’

“And on the fourteenth day of this fortnight, let the worship of the bow be begun in the prescribed manner.”

इत्याज्ञाप्यार्थतन्त्रज्ञस्ततोऽक्रूरमुवाच ह ।

‘गच्छ नन्दवृजं तत्र सुतावानकदुन्दुभेः ।

तावानय समं गोपैर्नन्दाद्यैस्साभ्युपायनैः ।

धनुर्मखनिरीक्षार्थं द्रष्टुं यदुपुरश्चियम् ॥’

Having thus commanded, Kamsa, who was versed in the science of politics, said to Akrura: "Go to Nanda's Vraja; there the two sons of Vasudeva live. Bring them along with Nanda and other Gopas with their tributes, for seeing the festival of the bow and the splendour of the Yadava capital."

एवमादिश्य चाक्रूरं मन्त्रिणश्च विसृज्य सः ।

प्रविवेश गृहं कंसः तथाऽक्रूरः स्वमालयम् ॥

Having ordered Akrura also in this manner, Kamsa sent away his ministers and entered his apartment. And Akrura also went to his abode.

अक्रूरागमनम्—THE ARRIVAL OF AKRURA

अक्रूरो रथमास्थाय प्रययौ नन्दगोकुलम् ।
 गच्छन्पथि महाभागो भगवत्यम्बुजेक्षणे ।
 भक्तिं परामुपगत एवमेतदचिन्तयत् ।
 ' किं मया चरितं भद्रं यद् द्रक्ष्याम्यद्य केशवम्'॥

Mounting the chariot, Akrura went to the Gokula of Nanda. With great devotion to the lotus-eyed Lord, he thought on the way: "What auspicious thing did I do that I am going to see Lord Hari to-day?"

रथेन गोकुलं प्राप्तस्सूर्यश्चास्तमुपागतः ।
 ददर्श कृष्णं रामं च ब्रजे गोदोहनं गतौ ।
 सुमुखौ सुन्दरवरौ जगद्धेतू जगत्पती ॥

Akrura reached the Gokula in his chariot and the sun also set. He saw at the milking yard in the Vraja Krishna and Balarama, of charming faces, the foremost of the beautiful, the cause and the Lords of the universe.

रथात्तूर्णमवप्लुत्य सोऽक्रूरस्नेहविकलबः ।

पपात चरणोपान्ते दण्डवद्रामकृष्णयोः ॥

Quickly jumping down from his chariot, Akrura, trembling with love, fell like a stick at the feet of Rama and Krishna.

पुलकाचिताङ्ग ओत्कण्ठ्यात्स्वास्थाने

नाशकत् [नृप] ।

भगवांस्तमभिप्रेत्य रथाङ्गाङ्कितपाणिना ।

परिरेमेऽभ्युपाकृष्य प्रीतः प्रणतवत्सलः ॥

With hairs standing on end, and lost in love, Akrura could not announce himself. Understanding who he was, the Lord who is affectionate to those who bow to Him, became pleased, drew Akrura to Himself with his discus-marked hand and embraced him.

सङ्कर्षणश्च प्रणतमुपगृह्य महामनाः ।

गृहीत्वा पाणिना पाणी अनयत्सानुजो गृहम् ॥

The high-minded Balarama also embraced Akrura who had bowed to him, and taking Akrura's hand in his, brought him home, along with his brother Krishna.

सुखोपविष्टः पर्यङ्के रामकृष्णोरुमानितः ।

पृष्टो भगवता सर्वं वर्णयामास माधवः ॥

Sitting comfortably on the cot and highly honoured by Rama and Krishna, Akrura, questioned by the Lord (about the purpose of his visit), related everything.

श्रुत्वाऽक्रूरवचः कृष्णो बलश्च परवीरहा ।

प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजज्ञतुः ॥

Hearing the words of Akrura, Krishna and Rama, the destroyers of enemy warriors, laughed and informed their father Nanda of the command of their king, (Kamsa).

गोपान्समादिशत्सोऽपि 'गृह्यतां सर्वगोरसः ।

उपायनानि गृह्णीध्वं युज्यन्तां शकटानि च ।

यास्यामश्श्वो मधुपुरीं दास्यामो नृपते रसान् ।

द्रक्ष्यामस्सुमहत्पर्व यान्ति जानपदाः किल' ॥

And Nanda commanded the cowherds:
"Collect all the products of our dairy;

let presents be taken and carts be made ready. We shall proceed to Mathura to-morrow and give our products to the king. We shall witness the great festival. It is said, people from the countryside will go there."

**भगवानपि संप्राप्तः कालिन्दीमघनाशिनीम् ।
अक्रूरस्तावुपामन्त्र्य स्नानं विधिवदाचरत् ॥**

The Lord reached the sin-destroying Yamuna. Akrura took leave of Rama and Krishna, and performed ablution in the prescribed manner.

**निमज्ज्य तस्मिन् सलिले जपन्ब्रह्म सनातनम् ।
तावेव दृष्टोऽक्रूरो रामकृष्णौ समन्वितौ ॥**

Repeating the eternal Veda, Akrura immersed himself and (there) in the waters of the Yamuna, he saw the same Rama and Krishna together.

**भूयस्तत्रापि सोऽद्राक्षीत् सहस्रफणमौलिनम् ।
तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम् ।
पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम् ॥**

Again, Akrura beheld there (Adisesha), crested with a thousand hoods. And on his lap, the Supreme Being, cloud-blue, wearing yellow silk, four-armed, serene and with eyes red like the lotus-petal.

भक्त्या परमयाऽस्तौषीत् कृताञ्जलिपुटः शनैः॥

With supreme devotion and with palms joined in respect, Akrura softly extolled the Lord.

स्तुवतस्तस्य भगवान् दर्शयित्वा जले वपुः ।

भूयस्समाहरत्कृष्णो नटो नाटयमिवात्मनः ॥

Having shown His form in the waters to Akrura who was extolling Him, Lord Krishna withdrew it again, even as a dancer would his dance.

सोऽपि चान्तर्हितं वीक्ष्य विस्मितो रथमागमत् ।

तमपृच्छत् हृषीकेशः 'किं ते दृष्टमिवान्नृतम् ।

भूमौ वियति वोये वा तथा त्वां लक्षयामहे'॥

And Akrura, seeing the Lord disappear, came to the chariot, wondering. The Lord

asked him: "What is the wonder on earth, in the skies or in the waters that has been seen by you? You look like one who has seen a wonder."

अक्रूरः—

'अद्भुतानीह यावन्ति भूमौ वियति वा जले ।

त्वयि विश्वात्मके तानि किं मेऽदृष्टं विपश्यतः ॥

Akrura—

"Whatever wonders there are on earth, in the skies or in the waters, all of them are in you, who is of the form of the universe. What is it that has not been seen by me, who has truly seen?"

इत्युक्त्वा चोदयामास स्यन्दनं गान्दिनीसुतः ।

मथुरामानयद्रामं कृष्णं चैव दिनात्यये ॥

Having said thus, (Akrura) the son of Gandini, drove the chariot and brought Rama and Krishna to Mathura when the day was coming to a close.

**मथुराप्रवेशः—THE ENTRY OF THE LORD
INTO MATHURA**

तावद्भ्रजौकसस्तत्र नन्दगोपादयोऽग्रतः ।
पुरोपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरे ॥

Meantime, Nanda and other cowherds had reached in advance the garden at the city gate, and remained there, awaiting (Rama and Krishna).

तान्समेत्याह भगवान् अक्रूरं जगदीश्वरः ।
'भवान्प्रविशतामग्रे सहयानः पुरिं गृहम् ।
आयास्ये भवतो गेहमहमार्यसमन्वितः ।
यदुचक्रुर्दुहं हत्वा वितरिष्ये सुहृत्प्रियम् '॥

Joining them, the Lord, who is the Master of the universe, said to Akrura :
"Enter you first the city with the chariot and go to your house. After killing the enemy of the Yadus, I will go to your house with my elder brother, and please my friends."

एवमुक्तो भगवता सोऽक्रूरो विमना इव ।

पुरीं प्रविष्टः कंसाय कर्मविद्य गृहं ययौ ॥

So told by the Lord, Akrura became somewhat dejected, entered the city, informed Kamsa of his having done his work, and went to his house.

अथापराह्णे भगवान् कृष्णः सङ्कर्षणान्वितः ।

मथुरां प्राविशद्गोपैः दिदृक्षुः परिवारितः ॥

Then, in the afternoon (of the following day), Lord Krishna, accompanied by Balarama and surrounded by the cowherds, entered Madhura desiring to see (the city).

प्रासादशिखरारूढाः प्रीत्युत्फुल्लमुखाम्बुजाः ।

अभ्यवर्षन्सौमनस्यैः प्रमदा बलकेशवौ ॥

Mounting the tops of the mansions, ladies with their lotus-faces abloom with delight, showered heaps of flowers on Balarama and Krishna.

ततः पौरान्पृच्छमानो धनुषः स्थानमच्युतः ।

तस्मिन्प्रविष्टो ददृशे धनुरैन्द्रमिवान्नतम् ।

पुरुषैर्वहुभिर्गुप्तमर्चितं परमर्द्धिमत् ॥

The imperishable Lord then enquired of the citizens the place where the bow was, and entering that place, beheld the bow, wonderful like the rainbow, with most costly trappings, guarded by numerous men and kept worshipped.

वार्यमाणो नृभिः कृष्णः प्रबभञ्जोरुविक्रमः ।

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः ।

पूरयामास यं श्रुत्वा कंसस्त्रासमुपागमत् ॥

Though prevented by the men, the exceedingly powerful Krishna broke the bow. The noise of the bow that was being broken filled the skies, heaven and earth, and (all) the quarters; and on hearing it, Kamsa became alarmed.

तद्रक्षिणस्सानुचरा आववर्गुह्यतामिति ।

क्रुद्धौ धन्वन आदाय शकले तांश्च जघ्नतुः ॥

The guardians of the bow, along with their followers, surrounded (Krishna and Rama), shouting : " Catch them." Infuriated, (Krishna and Rama) took two broken pieces of the bow and killed them.

बलं च कंसप्रहितं हत्वा शालामुखात्ततः ।
 निष्क्रम्य चेरतुर्दृष्टौ आदित्योऽस्तमुपेयिवान् ।
 कृष्णरामौ वृतौ गोपैः पुराच्छकटमीयतुः ।
 ऊषतुस्तां सुखं रात्रिं ज्ञात्वा कंसचिकीर्षितम् ॥

Having killed the forces sent by Kamsa also, the two went out of that apartment (of the bow) and wandered about merrily. The sun (then) set, and Krishna and Rama, surrounded by the cowherds, went out of the city, to where their carts were. Knowing what Kamsa desired to do, the two spent the night happily.

कंसवधः—THE KILLING OF KAMSA

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कंसस्तु दुर्निमित्तानि मृत्योर्दौत्यकराणि च ।

पश्यन्मरणसन्त्रस्तो निद्रां लेभे न चिन्तया ॥

And Kamsa saw evil omens heralding death, became afraid of it and, in his anxiety, had no sleep.

व्युष्टायां निशि [कौरव्य] सूर्ये चान्नयस्समुत्थिते ।

कारयामास वै कंसो मल्लक्रीडामहोत्सवम् ॥

When the night had come to an end and there was dawn and the sun had risen out of the waters, Kamsa directed the great carnival of wrestling to be conducted.

मञ्चाश्चालङ्कृताः स्रग्भिः पताकाचैलतोरणैः ।

तेषु पौरा जानपदा राजानश्च कृतासनाः ।

कंसः परिवृतोऽमात्यै राजमञ्च उपाविशत् ॥

The stands were decorated with garlands, flags and buntings. Citizens, country-folk and kings took their seats there. Surrounded by his ministers, Kamsa sat in the king's stand.

मल्लास्स्वलङ्कृता दृप्तास्सोपाध्यायास्समासता।
चाणूरो मुष्टिकः कूटः शलस्तोशल एव च ।

The bedecked and haughty wrestlers,
Chanura, Mushtika, Kuta, Sala and Tosala,
sat (there) with their teachers.

नन्दगोपादयो गोपा एकस्मिन्मञ्च आविशन् ॥

Nanda and other cowherds occupied
one stand.

अथ कृष्णश्च रामश्च कृतशौचौ [परन्तप] ।

मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेतुः ॥

Then, Krishna and Rama, who had
finished their bath, heard the rumblings of the
wrestlers' drums, and came to witness
(the tournament).

रङ्गद्वारं समासाद्य तस्मिन्नागमवस्थितम् ।

अपश्यत्कुवल्यापीडं कृष्णोऽम्बष्ठप्रचोदितम् ॥

Reaching the gate of the arena, Krishna
saw stationed there the elephant Kuvalaya-
pida, set on Him by its keeper.

तमापतन्तं भगवान् पातयामास भूतले ।

दन्तमुत्पाट्य तेनेभं हस्तिपांश्चाहनद्धरिः ॥

The Lord threw on the ground the elephant that rushed (at Him). Plucking out its tusk, Krishna struck dead the elephant and its keepers, with it.

वृत्तो गोपैः कतिपयैर्बलदेवजनार्दनो ।

रङ्गं विविशत् [राजन्] गजदन्तवरायुधौ ॥

Surrounded by a few cowherds and armed with the excellent weapons of the elephant's tusks, Balarama and Krishna entered the arena.

दृष्ट्वा तौ दुर्जयौ कंसो भृशमुद्विजि [नृप] ॥

Seeing those two, the invincible Krishna and Rama, Kamsa shook terribly with fear.

कृष्णरामौ समाभाष्य चाणूरो वाक्यमब्रवीत् ।

‘हे नन्दसूनो हे राम भवन्तौ वीरसंमतौ ।

नियुद्धकुशलौ श्रुत्वा राज्ञाऽऽहूतौ दिदृक्षुणा ।

मयि विक्रम घाष्णेय बलेन सह मुष्टिकः’ ॥

Accosting Krishna and Rama, Chanura said: “Oh! Krishna! Oh! Rama! being known as esteemed amidst warriors and

experts in wrestling, you have been called (here) by the king who desires to see (you in action). Fight with me, Krishna, and let Balarama fight with Mushtika."

हस्ताभ्यां हस्तयोर्बद्धा पद्भ्यामेव च पादयोः ।

विचर्कषतुरन्योन्यं प्रसह्य विजिगीषया ॥

Intertwining their arms and legs, the two pairs forcibly pulled down each other for victory.

बाह्वोर्निगृह्य चाणूरं बहुशो भ्रामयन् हरिः ।

भ्रूषृष्ठं पोथयामास तरसा क्षीणजीवितम् ॥

Seizing Chanura by his arms, Krishna wheeled him round many times and forcibly dashed him on the ground when his life was almost gone.

मुष्टिको बलभद्रेण तलेनाभिहतो व्यसुः ।

शेषाः प्रदुद्रुवुर्मल्लाः, कंसे प्रकुपितोऽव्ययः ।

लघिम्नोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत् ॥

Struck by the palm of Balarama, Mushtika died. The remaining wrestlers

fled. The imperishable Lord, who was very angry with Kamsa, lightly leapt and mounted the high stand (of the king) quickly.

तमाविशन्तमालोक्य मृत्युमात्मन आसनात् ।

मनस्वी सहस्रोत्थाय जगृहे सोऽसिचर्मणी ॥

Seeing Him, his death, enter (his enclosure), the firm-minded Kamsa jumped up from his seat and took his sword and shield.

तं खड्गपाणिं विचरन्तमाशु

निपात्य रङ्गोपरि तुङ्गमञ्चात् ।

तस्योपरिष्ठात् स्वयमञ्जनाभः

पपात विश्वाश्रय आत्मतन्त्रः ॥

That Kamsa who was swiftly moving, sword in hand, the Lord threw down on the field from the high gallery ; and upon him, fell the Lord who is master of Himself and is the abode of the whole universe.

तं संपरेतं विचकर्ष भूमौ

हाहेति शब्दस्सुमहांस्तदाऽभूत् ॥

When Kamsa had died, the Lord dragged him along the ground ; and there were tremendous shouts of ' Hah, Hah ' at that time.

मातरं पितरं चैव मोचयित्वाऽथ बन्धनात् ।

कृष्णरामौ ववन्दाते शिरसाऽऽस्पृश्य पादयोः॥

Freeing then their mother and father from imprisonment, Krishna and Rama bowed, touching their feet with their heads.

देवकी वसुदेवश्च विज्ञाय जगदीश्वरौ ।

कृतसंवन्दनौ पुत्रौ सस्वजाते नशङ्कितौ ॥

Devaki and Vasudeva understood their sons who were bowing to them as the Lords of the universe and, free from fear embraced them.

उग्रसेनाभिषेकः

THE INSTALLATION OF
UGRASENA AS KING

प्रीणन्नाश्वास्य पितरौ भगवान् देवकीसुतः ।

मातामहं तूग्रसेनं यदूनामकरोन्मृपम् ॥

After lovingly consoling his parents, Lord Krishna made his maternal grandfather, Ugrasena, the king of the Yadus.

सर्वान्स्वान् क्षातिसम्बन्धान् दिग्भ्यः

कंसभयाद्गतान् ।

न्यवासयत् स्वगेहेषु वित्तैस्सन्तर्प्य विश्वकृत् ॥

All his kith and kin, who had fled in all directions out of their fear of Kamsa, the Lord, who is the creator of the universe, pleased with gifts of wealth and settled in their own homes.

अथ नन्दं समासाद्य भगवान्देवकीसुतः ।

सङ्कर्षणश्च [राजेन्द्र] परिष्वज्येदमूचतुः ॥

‘यात यूयं व्रजं तात वयं च स्नेहदुःखितान् ।

भ्रातीन् वो द्रष्टुमेष्यामो विधाय सुहृदां सुखम् ॥’

Coming to Nanda then, Lord Krishna and Balarama embraced him and said thus: “Father! go to the Vraja and we shall go there to see our kinsmen sorrowing in their love for us, after looking to the welfare of our friends (here).”

इत्युक्तस्तौ परिष्वज्य नन्दो गोपैर्व्रजं ययौ ॥

Told thus, Nanda embraced Krishna and Rama and, along with the cowherds, left for the Vraja.

गुरुकुलवासः—LIFE WITH THE TEACHER

ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुव्रतौ ।

गर्गाद्यदुकुलाचार्याद्वायत्रं व्रतमास्थितौ ॥

Then, receiving the sacraments and attaining to the state of the twice-born, Rama and Krishna, who observed the vows well, received initiation into the meditation of the *Gayatri* from Garga, the preceptor of the Yadus.

प्रभवौ सर्वविद्यानां सर्वज्ञौ जगदीश्वरौ ।

अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः ।

काश्यं सान्दीपनिं नाम ह्यवन्तिपुरवासिनम् ॥

Rama and Krishna, the Lords of the universe, omniscient and the source of all lores, then desired to study under a preceptor and approached Sandipani of the line of Kasyapa, living in the city of Avanti.

सर्वं निगदमात्रेण तौ सञ्जगृह्णतुः [नृप] ॥

They imbibed everything on a single utterance by the preceptor.

उद्धवसन्देशः—MESSAGE TO THE GOKULA
THROUGH UDDHAVA

मन्त्री कृष्णस्य दयित उद्धवो बुद्धिसत्तमः ॥
तमाह भगवान् प्रेष्टं प्रपन्नार्तिहरो हरिः ॥

There was the minister Uddhava, the greatest of the wise and a friend of Krishna. To him, His dearest friend, Lord Hari, the destroyer of the suffering of His devotees, said :

‘ गच्छोद्धव व्रजं सौम्य पित्रोनौ प्रीतिमावह ।
गोपीनां मद्वियोगार्धि मत्सन्देशैर्विमोचय ॥’

“ Oh good-natured Uddhava ! go to the Vraja and convey our love to our parents (Nanda, Yasoda and Rohini) and, with my message, remove the suffering of the Gopis at My separation.”

इत्युक्त उद्धवो [राजन्] प्रययौ नन्दगोकुलम् ।
नन्दः प्रीतः परिष्वज्य वासुदेवधियाऽर्चयत् ॥

Thus told, Uddhava went to the Gokula of Nanda. Nanda, who was pleased, embraced him and worshipped him, regarding him as Krishna Himself.

नन्दः—

‘अपि स्मरति नः कृष्णो गावो वृन्दावनं गिरिम् ।
अप्यायास्यति गोविन्दः स्वजनान्सकृदीक्षितुम् ॥

Nanda—

“Does Krishna remember us, the cows, the Vrindavana and the mountain (Govardhana)? Will He come (here) once to see His kinsmen?

‘स्मरतां कृष्णवीर्याणि लीलापाङ्गनिरोक्षितम् ।
द्वसितं भाषितं चाङ्ग सर्वा नः शिथिलाः क्रियाः ॥

“For us who are recapitulating the exploits of Krishna, His sportive side-long glances, His laughter and His speech, Oh, all activities become slackened.

‘सरिच्छैलवनोद्देशान् मुकुन्दपदभूषितान् ।
आक्रीडानीक्षमाणानां मनो याति तदात्मताम् ॥’

“For us who are seeing the places of His sports, the river, the mountain and the forest regions adorned with His foot-prints, our mind becomes filled with Him.”

उद्धवः—

‘मा खिद्यतं महाभागौ द्रक्ष्यथः कृष्णमन्तिके ।

अन्तर्हृदि स भूतानामास्ते ज्योतिरिवैधसि ॥

Uddhava—

“Blessed (Nanda and Yasoda!) do not feel pained; you shall see Krishna by your side. Like fire within the wood, He is within the heart of (all) beings.

‘नह्यस्यास्ति प्रियः कश्चिन्नाप्रियो वाऽस्त्यमानिनः ।

नोत्तमो नाधमो वाऽपि समानस्यासमोऽपि वा ॥

“To Him who does not have the sense of “my”, there is none who is (specially) dear, and none who is (specially) inimical; to Him who is equanimous (towards all), there is none who is superior, inferior or not equal.

‘युवयोरेव नैवायमात्मजो भगवान् हरिः ।

सर्वेषामात्मजो ह्यात्मा पिता माता स ईश्वरः ॥

“This Lord Hari is not the son of you two only; He is the Son, Soul, Father, Mother and Master of all.”

गोप्यः—

‘भर्त्रेह प्रेषितः पित्रोर्भवान् प्रियचिकीर्षया ।

अन्यथा गोव्रजे तस्य स्मरणीयं न चक्ष्महे ॥’

The Gopis told Uddhava—

“You have been sent here by the Lord for pleasing His parents. Besides His parents, we do not see in this hamlet anything worth remembering for Him.”

उद्धवः—

‘अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः ।

वासुदेवे भगवति यासामित्यर्पितं मनः ॥

Uddhava—

“Oh, you are the persons whose objects are fulfilled, you are the persons worshipped by the (whole) world, you whose mind is thus offered to Lord Vasudeva.

‘ दानवूततपोहोमजपस्वाध्यायसंयमैः ।
 भ्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते ॥
 दिष्ट्याऽवृणीत यूयं यत् कृष्णाख्यं पुरुषं परम् ।
 श्रूयतां प्रियसन्देशो भवतीनां सुखावहः ॥’

“It is devotion for Krishna that is sought to be achieved by gifts, austerities, penance, oblations, the repeating of prayers, the studying of scriptures, self-control and other manifold paths to welfare. It is fortunate that you have sought the Supreme Being known as Krishna. Let the message from your beloved Lord which would bring you happiness, be heard.”

श्रीभगवान्—

“ यत्त्वं भवतीनां वै दूरे वर्ते प्रियो हशाम् ।
 मनसस्सन्निकर्षार्थं मदनुध्यानकाम्यया ॥
 यथा दूरचरे प्रेष्टे मन आविश्य वर्तते ।
 स्त्रीणां च न तथा चेतः सन्निकृष्टेऽक्षिगोचरे ॥

“The Lord says—

‘If I, your beloved Lord, remain far away from your sight, it is for drawing

your minds (to me) closer and for giving you continuous thought of Me. In the manner in which the mind remains absorbed when one's dearest is far away, the mind of women does not remain absorbed, when (their dearest) is near and within sight.

“मय्यावेश्य मनः कृत्स्नमचिरान्मामुपैष्यथ ॥”

“Making your minds completely absorbed in Me, you shall reach Me soon.”

अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च ।

उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ।

कृष्णाय प्रणिपत्याह भक्त्युद्रेकं वृजौकसाम् ॥

Then, taking leave of the Gopis, Yasoda and Nanda, Uddhava returned to Mathura, protected by Krishna, and bowing to Him, informed Him of the heights of the devotion of the inhabitants of the Vraja.

रुक्मिणीविवाहः

KRISHNA MARRYING RUKMINI

—:0:—

राजाऽऽसीद्भीष्मको नाम विदर्भाधिपतिर्महान् ।
तस्य पञ्चाभवन् पुत्राः कन्यैका रुक्मिणी सती ॥

There was a great king named Bhishmaka, the lord of the Vidarbhas. He had five sons and one virtuous daughter named Rukmini.

सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणश्रियः ।

गृह्णागतैर्गीयमानाः तं मेने सदृशं पतिम् ॥

Hearing of Krishna's beauty, heroism, excellences and affluence sung by those who came to her house, Rukmini thought of Him as a suitable husband.

बन्धूनामिच्छतां दातुं कृष्णाय भगिनीं [नृप] ।

ततो निवार्य कृष्णद्विट् रुक्मी चैद्यममन्यत ॥

When (all) the kinsmen desired to give his sister in marriage to Krishna, Rukmi (her eldest brother) who hated Krishna, prevented them from doing so, and considered (Sisupala), the king of the Chedis (as the proper husband).

तद्वेत्यासितापाङ्गी वैदर्भी दुर्मना भृशम् ।
विचिन्त्याप्तं द्विजं कंचित्कृष्णाय प्राहिणोदुतम् ॥

Learning this, the dark-eyed Vidarbha princess, (Rukmini), became extremely dejected, (then) pondered (for a while), and quickly sent to Krishna a trustworthy Brahmin.

द्वारकां स समभ्येत्य प्रतीहारैः प्रवेशितः ।
अपश्यदाद्यं पुरुषं तस्मै सर्वमवर्णयत् ॥

Reaching Dvaraka* and led in by the door-keepers, the Brahmin saw the Prime Being, and described to Him everything.

निधाय लिखितं पत्रं पादयोः प्रणनाम तम् ।
तदादाय जगन्नाथो वाचयामास सादरम् ॥

The Brahmin placed at Krishna's feet the letter (of Rukmini) and bowed to Him. The Lord of the universe took it up and read it ardently.

* Dvaraka was an island in the sea, in the west of India, which Krishna had made his headquarters, after installing Ugrasena as king at Mathura.

“ श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते
 निर्विश्य कर्णविवरैर्हरतोऽङ्गतापम् ।
 रूपं दृशां दृशिमतामखिलार्थलाभं
 त्वय्यच्युताविशति चित्तमपत्रपं मे ॥

“O! you who are most beautiful in the universe! hearing of your excellences which, entering through the ears, remove the suffering of the body of those that hear of them, and of your beauty that is the realisation of all the desires of the eyes of those who are blessed with eyes, oh, Imperishable Lord! my mind unabashedly gets possessed by you.

‘ का त्वा मुकुन्द महती कुलशीलरूप-
 विद्यावयोद्रविणधामभिरात्मतुल्यम् ।
 धीरा पतिं कुलवती न वृणीत कन्या
 काले नृसिंह नरलोकमनोभिरामम् ॥

“ Which esteemed, intelligent and high-born maiden would not, in time, choose O! lion among men, Krishna! you who are her equal in birth, conduct, beauty,

learning, age, riches and power, and are a charm to the minds of the (whole) world of men ?

‘तन्मे भवान् खलु वृतः पतिरङ्ग जाया-
मात्माऽर्पितश्च भवतोऽत्र विभो विधेहि ।
मा वीरभागमभिमर्शतु चैद्य आराद्
गोमायुघन्मृगपतेर्बलिमम्बुजाक्ष ॥

“Therefore, you have indeed been chosen by me as my husband and my soul has been offered to you ; make me now your own wife. O lotus-eyed Lord ! let not Sisupala come near and touch what is the portion of a hero, like a jackal the offering meant for a lion.

‘श्वोभाविनि त्वमजितोद्वहने विदर्भान्
गुप्तस्समेत्य पृतनापतिभिः परीतः ।
निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य
मां राक्षसेन विधिनोद्वह वीर्यशुल्काम् ॥

“During my marriage that is to come off to-morrow, O ! unconquered Lord ! come you secretly to the Vidarbhas, surrounded

by generals of armies, rout the forces of Sisupala and Jarasandha and by forcibly carrying me away, make me, whose price is heroism, your wife.

‘पूर्वेद्युरस्ति महती कुलदेवियात्रा
यस्यां बहिर्नवधूर्गिरिजामुपेयात् ॥

“On the day previous to the marriage, there is a grand procession to worship the patron goddess of the family, in which the new bride would come out and proceed to worship Parvati.

‘यर्ह्यम्बुजाक्ष न लभेय भवत्प्रसादं
जह्यामसून् व्रतकृशाञ्शतजन्मभिस्स्यात् ॥”

“O lotus-eyed Lord! if I do not obtain your grace, I would (repeatedly) give up my life, delicate with austerities, through (even) a hundred births, if only I could obtain your grace at the end.”

वैदर्भ्यास्स तु सन्देशं निशम्य यदुनन्दनः ।
आरुह्य स्यन्दनं शौरिर्द्विजमारोप्य तूर्णगैः ।
आनर्तादेकरात्रेण विदर्भानगमद्भयैः ॥

Hearing the message of the Vidarbha princess, the scion of the Yadus and Sura mounted a chariot, took the Brahmin in it, and with swift horses, reached the Vidarbhas from the Anartas within a single night.

राजा स कुण्डिनपतिः पुत्रस्नेहवशं गतः ।

शिशुपालाय स्वां कन्यां दास्यन् कर्माण्यकारयत् ॥

The king Bhishmaka, the Lord of Kundina*, being submissive to his love for his son, went about the necessary activities with a view to giving his daughter to Sisupala.

आजग्मुश्चैपक्षीयाः पौण्ड्रकाद्यास्तद्वत्सलः ।

कृष्णरामद्विषो यत्ताः कन्यां चैद्याय साधितुम् ॥

Adherents of Sisupala, the Paundrakas and others, the enemies of Krishna and Balarama, came in their thousands, ready prepared to secure the bride for Sisupala.

* The capital of the Vidarbhas.

श्रुत्वैतद्भगवान् रामो विपक्षीयनृपोद्यमम् ।
 कृष्णं चैकं गतं हर्तुं कन्यां कलहशङ्कितः ।
 त्वरितः कुण्डिनं प्रागाद्गजाश्वरथपत्तिभिः ॥

Hearing of this effort of the enemy kings, and of Krishna having gone all alone to carry off the bride, and fearing a battle, Lord Balarama hastened to Kundina with elephants, horses, chariots and footmen.

कन्या चान्तःपुरात्प्रागाद्भटैर्गुप्ताऽम्बिकालयम् ।
 तां वै प्रवयसो बालां विधिज्ञा विप्रयोषितः ।
 भवानीं वन्दयाञ्चक्रुः भवपत्नीं भवान्विताम् ॥

And the bride went from her apartments to the temple of the Mother, guarded by soldiers. Elderly Brahmin ladies, who knew the procedure, made that young lady bow to the auspicious goddess Bhavani, the spouse of the auspicious Siva.

रुक्मिणी—

‘नमस्ये त्वाऽम्बिकेऽभीक्ष्णं स्वसन्तानयुतां शिवाम् ।
 भूयात्पतिर्मे भगवान् कृष्णस्तदनुमोदताम् ॥’

Rukmini prayed to the goddess—

“Mother! I bow incessantly to you, the auspicious goddess, in the company of your children. May Lord Krishna become my husband. May you approve of it.”

मौनव्रतमथ त्यक्त्वा निश्चक्रामाम्बिकागृहात् ॥

Then, breaking her vow of silence with that, Rukmini came out of the temple of Ambika.

पदा चलन्तीं कलहंसगामिनीं

विलोक्य वीरा मुमुहुस्समागताः ।

तां राजकन्यां रथमारुरुक्षतीं

जहार कृष्णो द्विषतां समीक्षताम् ॥

The warriors who had come there became infatuated on seeing Rukmini of swan-like gait, walking. As that princess was mounting her chariot, Krishna carried her off, even as His enemies were looking on.

ततो ययौ रामपुरोगमैश्शनैः

शृगालमध्यादिव भागहृद्भरिः ॥

With his forces led by Rama, Krishna slowly went out of that gathering, even as a lion carrying off its portion would go out of the midst of jackals.

परे सर्वे सुसंरब्धा अन्वीयुर्धृतकार्मुकाः ।
 हन्यमानबलानीका वृष्णिभिर्जयकाङ्क्षिभिः ।
 राजानो विमुखा जग्मुः जरासन्धपुरस्सराः ॥

Greatly perturbed, all the enemies chased Krishna, seizing their bows. (But), with their armies killed by the Vrishnis who were eager for victory, (those) kings led by Jarasandha turned back and went away.

भगवान्भीष्मकसुतामेवं निर्जित्य भूमिपान् ।
 पुरमानीय विधिवदुपयेमे [कुरुद्वह] ॥

Conquering thus the (enemy) kings, the Lord brought the daughter of Bhishmaka to his city (Dvaraka), and married her in the prescribed manner.

नरकासुरवधः

THE KILLING OF NARAKASURA

इन्द्रेण हतच्छत्रेण ज्ञापितो भौमचेष्टितम् ।

सभार्यो गरुडारूढः प्राग्न्योतिषपुरं ययौ ॥

Informed of the activities of (the demon) Bhauma* by Indra whose emblem of sovereignty, the umbrella, had been carried away (by Bhauma), the Lord, mounting Garuda, went to the capital city of the Pragjyotishas along with his wife, (Satyabhama).†

पाञ्चजन्यध्वनिं श्रुत्वा युगान्ताशनिभीषणम् ।

मुरशयान उत्तस्थौ दैत्यः पञ्चशिरा जलात् ॥

Hearing the sound of the Panchajanya (the Lord's conch), dreadful like the thunder at the time of the aeon-end, the five-headed demon, Mura, who was sleeping, rose out of the waters.

* Narakasura, born of Mother Earth and the Lord, when the latter in the form of the Boar, lifted the former out of the ocean.

† Krishna's second wife Satyabhama was the daughter of Satrajit.

शूलं भौमोऽच्युतं हन्तुमाददे वितथोद्यमः ।

तद्विसर्गात्पूर्वमेव नरकस्य शिरो हरिः ।

अपाहरद्गजस्थस्य चक्रेण क्षुरनेमिना ॥

With (all) his efforts made futile, Bhauma seized his trident to kill the imperishable Lord. Even before he could aim it, Lord Hari took off, with His razor-edged discus, the head of Naraka, who was mounted on an elephant.



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प्रणयकलहः—A LOVE-QUARREL
BETWEEN KRISHNA AND RUKMINI

**कर्हिचित्सुखमासीनं स्वतल्पस्थं जगद्गुरुम् ।
 पतिं पर्यचरद् भैष्मी व्यजनेन सखीजनैः ॥**

Once, Rukmini, along with her maids, was, *chowrie* in hand, attending on her husband, the father of the universe, who was sitting in comfort on His bed.

श्रीभगवान्—

**‘राजपुत्रीप्सिता भूपैलोकपालविभूतिभिः ।
 तान्प्राप्तानर्थिनो हित्वा कस्मान्नो ववृषेऽसमान् ।
 राजभ्यो बिभ्यतस्सुभ्रूः समुद्रं शरणं गतान् ।
 बलवन्निः कृतद्वेषान् प्रायस्त्यक्तनृपासनान् ॥**

The Lord said to Rukmini—

“Princess! you were desired by kings of wealth equal to that of the gods who are the guardians of the world. Leaving, those suitors who had come to you wherefore did you, O fine-browed lady,

choose Me who, in My fear of the kings, have taken shelter in the sea, who have quarrelled with almost all the powers, and have surrendered the throne ?

‘ निष्किञ्चना वयं शश्वत् निष्किञ्चनजनप्रियाः ।
तस्मात्प्रायेण न ह्यादया मां भजन्ति सुमध्यमे ॥

“ We have always been without any possession, and have been loved only by those without any possession. Hence it is, O fine-waisted lady ! that rich men do not generally resort to Me.

‘ ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवेत् ।
तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित् ॥

“ Marriage and friendship are only between those two whose wealth, birth, power and appearance are equal ; never between a superior and an inferior.

‘ उदासीना वयं नूनं न इदमपत्यार्थकामुक्ताः ।
आत्मलब्ध्याऽऽस्महे पूर्णं गेहयोज्योतिरक्रियाः ॥’

“ Not being desirous of woman, children or material possession, we are really

indifferent to wife as well as home; we remain full with self-realisation, and, like the on-looking light, ourselves devoid of any action."

एतावदुक्ता भगवान् आत्मानं वल्लभामिव ।

मन्यमानामविश्लेषात्तर्पण उपारमत् ॥

Having said this much to Rukmini who was, on account of the absence of separation, regarding herself as the dearest of the Lord, the Lord, who desired to put an end to her pride, became silent.

इति त्रिलोकेशपतेस्तदात्मनः

प्रियस्य देव्यश्रुतपूर्वमप्रियम् ।

आश्रुत्य भीता हृदि जातवेपथुः

चिन्तां दुरन्तां रुदती जगाम ह ॥

Hearing such unpleasant words, for the first time, from her beloved husband who was the Lord and Master of the three worlds, Rukmini became afraid in her heart, shuddered, wept and plunged into deep thought.

तद् दृष्ट्वा भगवान्कृष्णः प्रियायाः प्रेमबन्धनम् ।
 आश्लिष्य बाहुना [राजन्] अनन्यविषयां सतीम् ।
 सान्त्वयामास कृपणामतदर्हां सतां गतिः ॥

Seeing that strong attachment of His beloved, Lord Krishna, the refuge of the good, embraced with His arm that virtuous woman who knew none else (except her Lord), and consoled that poor Rukmini who deserved not those words.

श्रीभगवान्—

‘मा मा वैदर्भ्यसूयेथा जाने त्वां मत्परायणाम् ।
 त्वद्वचः श्रोतुकामेन क्ष्वेल्याचरितमङ्गने ।
 मुखं च प्रेमसंरम्भस्फुरिताघरमीक्षितुम् ॥

The Lord—

“Rukmini, do not get angry. I know you to be entirely devoted to Me. I did this in sport, lady, in my desire to hear your words and to see your face with its lip quivering in the agitation due to your love.

‘अयं हि परमो लाभो गृहेषु गृहमेधिनाम् ।
यज्ञमैर्नीयते यामः प्रियया भीरुमामिनि ॥’

“Timid and irascible lady! Indeed, this is the greatest gain the house gives to householders, namely, the spending of the hours in pleasantries with the beloved.”

रुक्मिणी—

‘नन्वेवमेतदरविन्दविलोचनाद्
यद्वै भवान् भगवतोऽसदृशी विभूम्नः ।
निष्किञ्चनो ननु भवान् न यतोऽस्ति किञ्चिद्
यस्मै बलिं बलिभुजोऽपि हरन्त्यजाद्याः ।
न त्वा विदन्त्यसुतृपोऽन्तकमादयतान्याः
प्रेष्ठो भवान्बलिभुजामपि तेऽपि तुभ्यम् ॥

Rukmini—

“Lotus-eyed Lord! Surely what you said is true; for I am not equal to the Lord who is limitless vastness. Surely, you are one who has no possession, you beyond whom there is nothing and to whom even those that receive offerings,

Brahma and others, bring their offerings! (True), those that are blinded with the sense of being rich, and those who gratify their own lives only, do not reach you who are the very end of everything. And you are dearest to the gods and they are dearest to you.

‘अस्त्वम्बुजाक्ष मम ते चरणानुराग

आत्मव्रतस्य तदु नः परमानुकम्पा ॥’

“O lotus-eyed Lord! May I have devotion unto the feet of you who are revelling in your own self. That itself would be the greatest mercy shown to us.”

**उषापरिणयः—THE MARRIAGE OF
ANIRUDDHA AND USHA**

**बाणः पुत्रशतज्येष्ठो बलेरासीन्महात्मनः ।
शोणिताख्ये पुरे रम्ये स राज्यमकरोत् पुरा ॥**

There was Bana, the eldest of the hundred sons of the great Bali.* In olden times, that Bana was ruling from the beautiful city named Sonita.

**सहस्रबाहुर्वाद्येन ताण्डवेऽतोषयन्मृडम् ।
बरेण च्छन्दयामास स तं वव्रे पुराधिपम् ॥**

With his thousand hands, Bana pleased Siva by providing instrumental music for His dance, and Siva persuaded him to accept a boon. Bana asked Him to be the guardian of his city.

**तस्योषा नाम दुहिता स्वप्ने प्राद्युम्निना रतिम् ।
कन्याऽलभत कान्तेन प्रागदृष्टश्रुतेन सा ॥**

* Same as the Asura king figuring in the story of the Vamana Avatara. See above.

Bana's daughter, a maiden, Usha by name, had in a dream enjoyment with a lover (Aniruddha), the son of Kama, whom she had neither seen nor heard of before.

चित्रलेखा तमाज्ञाय प्राद्युम्नि योगमास्थिता ।

गृहीत्वा शोणितपुरं सख्यै प्रियमदर्शयत् ॥

Identifying that lover as Aniruddha, the son of Kama, Chitralkha, (Usha's maid), resorted to her Yogic powers, brought Aniruddha to Sonitapura and showed the lover to her friend.

गूढः कन्यापुरे शश्वत् प्रवृद्धस्नेहया तया ।

नाहर्गणान् स बुबुधे, बाणोऽद्राक्षीद् यदूद्धहम् ॥

Remaining concealed in the maiden's apartments, Aniruddha knew not the days passing, in the company of Usha, whose love had greatly increased. (But) Bana found out the scion of the Yadus.*

* Aniruddha was the son of Pradyumna or Kama who was the son of Krishna and Rukmini.

तं नागपाशैर्बलिनन्दनो बली
 ज्नन्तं स्वसैन्यं कुपितो बबन्ध ह ।
 उषा भृशं शोकविषादविह्वला
 बद्धं निशम्याश्रुकलाक्ष्यरोदीत् ॥

The strong Bana, who was infuriated, bound with *Nagapasa** Aniruddha who had killed Bana's forces. Hearing that Aniruddha had been bound, Usha became stricken with extreme sorrow and dejection, and wept with tears in her eyes.

नारदात्तदुपाकर्ण्य वार्तां बद्धस्य कर्म च ।
 रुधुर्बाणनगरं समन्तात् सात्वतर्षभाः ॥

Hearing, from Narada, of the action of Aniruddha and the news of his capture the Sattvatta chiefs laid siege to the city of Bana.

बाणार्थे भगवान् रुद्रो युयुधे रामकृष्णयोः ॥

The terrible Lord, Siva, fought against Balarama and Krishna, for the sake of Bana.

बाणस्तु रथमारूढः प्रागाद्योत्स्यञ्जनार्दनम् ।

तस्यास्यतोऽस्त्राण्यसकृत् चक्रेण क्षुरनेमिना ।

चिच्छेद भगवान् बाहून् शास्त्रा इव घनस्पतेः ॥

* The divine serpent-missile which binds persons.

Mounting his chariot, Bana proceeded to fight Krishna. With His razor-edged discus, the Lord chopped off, like the branches of a tree, the arms of Bana, who was hurling missiles incessantly.

‘प्रह्लादाय वरो दत्तो न वध्यो मे तवान्वयः’
इति लब्ध्वाऽभयं कृष्णं प्रणम्य शिरसाऽसुरः ।
प्राद्युर्म्नि रथमारोप्य सवध्वा समुपानयत् ॥

“I gave the boon to Prahlada that his descendants were not to be killed by Me.” Thus obtaining security (from Lord Krishna), the demon, Bana, bowed to Krishna with his head, and brought to Him mounted in a chariot, Aniruddha together with the bride (Usha).

अक्षौहिण्या परिवृतं सुवासःसमलङ्कृतम् ।
सपत्नीकं पुरस्कृत्य ययौ रुद्रानुमोदितः ॥

Placing in front Aniruddha with his wife, decked and dressed in beautiful garments, and surrounded by an Akshauhini of forces, Krishna went (to Dvaraka), with the approval of Siva.

कृष्णगार्हस्थ्यम्

KRISHNA'S HOUSEHOLD LIFE

—o—

नरकं निहतं श्रुत्वा तथोद्वाहं च योषिताम् ।

कृष्णेनैकेन बद्धीनां देवर्षिर्द्रष्टुमागमत् ॥

Hearing that Naraka had been killed and that Krishna, a single individual, had married numerous women, the divine sage (Narada) came to see Him.

विवेशैकतमं शौरेः पत्नीनां भवनं महत् ॥

Narada entered one of the huge mansions of the wives of Krishna.

पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः ।

पृष्ट्वा विदुषेवासौ कदाऽऽयातो भवानिति ॥

Krishna worshipped Narada with great love, by rising from His seat, by offering him a seat and by showing him similar honours, and asked him, as if He knew nothing, when he arrived.

स तु विस्मित उत्थाय तूष्णीमन्यदगाद्ब्रूहम् ।

तत्राप्यचष्ट गोविन्दं लालयन्तं सुतान् शिशून् ॥

Wondering, Narada rose and silently went to another apartment and there also he saw Krishna, fondling His children.

ततोऽन्यस्मिन्गृहेऽपश्यन्मज्जनाय कृतोद्यमम् ।
 कापि सन्ध्यामुपासीनं जपन्तं ब्रह्म वाङ्मयतम् ।
 एकत्र चासिचर्मभ्यां चरन्तमसिवर्त्मसु ।
 कचिच्छयानं पर्यङ्के स्तूयमानं च वन्दिभिः ।
 मन्त्रयन्तं च कस्मिंश्चिन्मन्त्रिभिश्चोद्धवादिभिः ।
 क्वापि धर्मं सेवमानमर्थकामौ च कुत्रचित् ।
 ध्यायन्तमेकमात्मानं पुरुषम् प्रकृतेः परम् ॥

Then Narada saw Him in another apartment getting ready for ablution ; in another, worshipping Sandhya and in silence, repeating the Gayatri ; in one place, executing the sword-movements with sword and shield ; lying on the bed and being extolled by minstrels somewhere, and holding consultations in some other place with Uddhava and other ministers ; attending to Dharma in one place, to Artha and Kama in another, and in still another,

contemplating the one self, the Supreme Spirit that is beyond Matter.

अथोवाच हृषीकेशं नारदः प्रहसन्निव ।

‘ विदाम योगमायास्ते दुर्दर्शा अपि मायिनाम् ।

योगेश्वरात्मभिर्भाता भवत्पादनिषेवया ॥’

Narada then said smiling to the Lord of our faculties: “O Lord of Yoga! as a result of the worship of your feet, we are able to see these mystic manifestations of yours, appearing on the substratum (of yourself), though these are hard to be perceived by those who are under the subjection of Illusion.”

श्रीभगवान्—

‘ ब्रह्मन् धर्मस्य वक्ताऽहं कर्ता तदनुमोदिता ।

तच्छिक्षयन् लोकमिममास्थितः पुत्रमा खिदः॥’

The Lord—

“O, you who have realised the soul! I am the expounder of Dharma, its founder, and the person who commends it. And inculcating it, I am living in this world; be not distracted, my son.”

जरासन्धवधः—THE KILLING OF JARASANDHA

—o—

नारदः—

‘यक्ष्यति त्वां मखेन्द्रेण राजसूयेन पाण्डवः ।
पारमेष्ठ्यकामो नृपतिः तद्भवाननुमोदताम् ॥’

Narada—

“King Yuddhishtira,* desirous of sovereignty, proposes to worship you with the Rajasuya, the greatest of the sacrifices. May you approve of it.”

अथादिशत् प्रयाणाय भगवान्देवकीसुतः ।
तमुपागतमाकर्ण्य प्रीतो दुर्दर्शनं नृणाम् ।
अजातशत्रुर्निरगात् सोपाध्यायः सुहृदृतः ॥

Lord Krishna then issued orders for the journey (to Yudhishtira's city). Hearing that the Lord, hard to be seen by men, had arrived, Yudhishtira, who was pleased,

* Yuddhishtira, son of Pandu and Kunti, was Krishna's aunt's son. For the full account of the part Krishna played in the life and fortunes of the Pandavas, see the *Mahabharata*. (G. A. Natesan & Co., G. T. Madras.)

went out (to receive Him) along with his preceptor and his friends.

चिराद् दृष्टं प्रियतमं सस्वजेऽथ पुनः पुनः ॥

Yudhishtira then embraced, again and again, (their) most beloved (friend) (Krishna), seen after a long time.

तं मातुलेयं परिरभ्य निर्वृतो

भीमः स्मयन् प्रेमजवाकुलेन्द्रियः ।

यमौ किरीटी च सुहृत्तमं मुदा

प्रवृद्धबाष्पाः परिरेभिरेऽच्युतम् ॥

Smiling and with his senses in a flurry as a result of the force of his affection, Bhima embraced his uncle's son (Krishna) and felt beatified; and the twins as well as Arjuna, with tears of joy swelling, joyously clasped their dearest friend, the imperishable Lord.

एवं सुहृद्भिर्भगवान् विवेशालङ्कृतं पुरम् ।

ससंभ्रमैरभ्युपेतः प्राविशद्राजमन्दिरम् ॥

Thus, the Lord entered the decorated city along with His friends. Received by the people with great zeal, He entered the palace.

पृथा विलोक्य भ्रात्रेयमुत्थाय परिषस्वजे ॥

Seeing her nephew, Kunti rose up and embraced Him.

युधिष्ठिरः—

‘क्रतुराजेन गोविन्द राजसूयेन पावनीः ।

यक्ष्ये विभूतीर्भवतस्तत्संपादय नः प्रभो ॥’

Yudhishtira—

“With the Rajasuya, the greatest of sacrifices, I propose, Krishna, to worship the sanctifying manifestations of yours. Lord, help us to perform it.”

श्रीभगवान्—

‘सम्यग्व्यवसितं राजन् भवता शत्रुकर्शन ।

विजित्य नृपतीन् सर्वान् आहरस्व महाक्रतुम्॥’

The Lord—

“O king who routs his enemies! well have you resolved. Vanquishing all kings, perform the great sacrifice.”

निशम्य भगवद्गीतं प्रीत्युत्फुल्लमुखाम्बुजः ।

आवृत्तं दिग्विजयेऽयुक्क विष्णुतेजोपबृंहितान् ॥

Hearing the words of the Lord, Yudhishthira, with joyous face, set his brothers, made greater by the power of Lord Vishnu, to the task of conquering (all) the quarters.

ते विजित्य नृपान् वीरा आजहुर्द्रविणं [नृप] ॥

Conquering the kings, the heroic (brothers) brought wealth.

भीमसेनोऽर्जुनः कृष्णः ब्रह्मलिङ्गधरास्त्रयः ।

जग्मुर्गिरिव्रजं [तात] बृहद्रथसुतो यतः ।

Bhima, Arjuna and Krishna,—these three, disguising themselves as Brahmins went to Girivraja,* the place where Jarasandha, the son of Brihadratha, was.

ते गत्वा समयाचन्त राजन्या ब्रह्मलिङ्गिनः ।

‘राजन् प्रयच्छ भद्रं ते यद्वयं कामयामहे’ ॥

* Girivraja or Rajagriha, in the Magadhas, was Jarasandha's capital.

Approaching Jarasandha, the Kshatriyas, who were in Brahmin guise, begged of him: "King, welfare unto you; give us what we desire."

जरासन्धः—

‘हे विप्रा व्रियतां कामो ददाम्यात्मशिरोऽपि वः॥’

Jarasandha—

"Brahmins! ask what you desire; I will give you even my head."

श्रीभगवान्—

‘युद्धार्थिनो वयं प्राप्ता राजन्या नाभिकाङ्क्षिणः ।
असौ वृकोदरः पार्थस्तस्य भ्राताऽर्जुनो ह्ययम् ।
अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम् ॥’

The Lord—

"We are Kshatriyas who have come here seeking fight (with you), not expecting food. This is Bhima, this is his brother Arjuna, and know me as their uncle's son, Krishna, your enemy."

एवमावेदितो राजा जहासोच्चैस्स मागधः ।
 आह चामर्षितो 'मन्दा युद्धं तर्हि ददामि वः ।
 न त्वया भीरुणा योत्स्ये, नातिसत्त्वो न मे समः।
 अर्जुनो न भवेद्योद्धा, भीमस्तुल्यबलो मम ' ॥

Thus informed, the king of the Magadhas laughed aloud, and said in anger : "Fools ! I will then offer you battle. (Krishna !), I will not fight with you, a coward ; neither my superior in strength nor my equal, Arjuna cannot fight me ; Bhima is equal to me in strength."

इत्युक्त्वा भीमसेनाय प्रदाय महतीं गदाम् ।
 द्वितीयां स्वयमादाय निर्जगाम पुराद्वहिः ॥

Having spoken thus, Jarasandha gave Bhima a big mace, himself took another, and went out of the city.

निर्विशेषमभूद्युद्धमक्षीणजवयोः [नृप] ॥

The fight between the two of unabated force went on with victory for neither.

शत्रोर्जन्ममृती विद्वान् पार्थमाप्याययन् हरिः ।
 सञ्चिन्त्यारिवधोपायं भीमस्यामोघदर्शनः ।
 दर्शयामास विटपं पाटयन्निव संज्ञया ॥

Lord Hari of unfailing insight, who knew how the enemy (Jarasandha) was born and how he would die,* infused Bhima with His own power, thought of the way to kill the enemy and showed to Bhima, by gesture, the tearing atwain of a branch.

तद्विज्ञाय महासत्त्वो भीमः प्रहरतां वरः ।

गृहीत्वा पादयोः शत्रुं पातयामास भूतले ॥

Understanding that, Bhima of great strength, the foremost of those who knew how to strike, caught the enemy by the feet, and threw him down on the ground.

एकं पादं पदाऽऽक्रम्य दोर्भ्यामन्यं प्रगृह्य सः ।

गुदतः पाटयामास शाखामिव महागजः ॥

Pressing one leg (of Jarasandha) with his foot, and snatching (Jarasandha's) other leg with his arms, (Bhima) tore (Jarasandha) atwain, even as a great elephant might tear the bough of a tree.

* Jarasandha was born as two pieces which were miraculously welded together and he would die only when he was torn into two pieces.

ह्राहाकारो महानासीन्निहते मगधेश्वरे ।

सहदेवं तत्तनयं भगवान्भूतभावनः ।

अभ्यषिञ्चद्मेयात्मा मगधानां पतिं प्रभुः ।

मोचयामास राजन्यान् संरुद्धा मागधेन ये ॥

When the king of the Magadhas had been killed, there were huge shouts of 'Ha! Ha!'. The inscrutable Lord, the benefactor of all beings, anointed Sahadeva, the son of Jarasandha, as the king of the Magadhas, and released (all) the kings who had been imprisoned by Jarasandha.

शिशुपालवधः—THE KILLING OF SISUPALA

—o—

राजा जरासन्धवधं श्रुत्वा ववू स ऋत्विजः ।

राजानश्च समाहूताः राजपत्न्यश्च सर्वशः ।

राजसूयं समीयुस्स राज्ञः पाण्डुसुतस्य वै ॥

Hearing of the killing of Jarasandha, king (Yudhishtira) invited the priests (for the sacrifice). All the kings and queens who were invited came (to attend) the Rajasuya (sacrifice) of king Yudhishtira.

अयाजयन्महाराजं याजका देववर्चसः ॥

Priests, lustrous like the gods, made the sovereign (Yudhishtira) perform the sacrifice.

सुत्येऽहम्बवनीपालो ज्ञात्वा हार्दं सभासदाम् ।

समर्ह्यद्गृषीकेशं सर्वे प्राञ्जलयो जनाः ॥

On the day of the offering of the Soma juice, the king ascertained the intention of those in the assembly and offered worship to Lord Krishna. All the people folded their hands in respect.

दमघोषसुतोऽमर्षी 'गोपालः कुलपांसनः ।

स्वैरवर्ती गुणैर्हीनः सपर्यां कथमर्हति' ।

एवमादीन्यभद्राणि बभाषे नष्टमङ्गलः ॥

"A cowherd and a blot on his family, one living a reckless life and bereft of all good qualities, how does Krishna deserve honour?" These and similar unhappy words, did the irate Sisupala, son of Damaghosha, utter, his good fortune coming to an end.

ततश्चैद्यस्त्वसंभ्रान्तो जगृहे खङ्गचर्मणी ।

भर्त्सयन् कृष्णपक्षीयान् राक्षस्सदसि [भारत] ॥

Then the Chedi king (Sisupala) calmly seized his sword and armour, condemning the kings in the assembly who had taken the side of Krishna.

तावदुत्थाय भगवान् स्वान्निवार्य स्वयं रुषा ।

शिरः क्षुरान्तचक्रेण जहारापततो रिपोः ॥

Rising up in the meantime, the Lord drew aside His friends, and in His anger, severed with His razor-edged discus, the head of the enemy (Sisupala) who rushed at Him.

चैद्यदेहोत्थितं ज्योतिः वासुदेवमुपाविशत् ।
 जन्मत्रयानुगुणितवैरसंरन्धया धिया ।
 ध्यायंस्तन्मयतां यातो भावो हि भवकारणम् ॥

The effulgence that arose out of the body of the king of the Chedis became one with Lord Vasudeva. Thinking intensely (of the Lord) with a mind overwhelmed by the accumulated enmity of three births, he attained the form of the Lord. For, indeed, mental absorption (in a thing) makes one take its form.*

एवं सौभं च साल्वं च दन्तवक्त्रं सहानुजम् ।
 हत्वा दुर्विषहानन्यानीडितस्सुरमानवैः ॥

Similarly, the Lord killed the Saubha king Salva, Dantavaktra* with his younger brother, and other insufferable kings, and was extolled by the gods and men.

* See the story of Jaya and Vijaya above.

कुचेलोपाख्यानम्—THE STORY OF KUCHELA

—:o:—

कृष्णस्यासीत्सखा कश्चिद् ब्राह्मणो ब्रह्मविद्यमः ।
 विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ।
 यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी ॥

There was a friend of Krishna, a Brahmin, foremost of those who have realised the Brahman, unattracted to objects of pleasure, of tranquil mind and subdued senses, a householder who was living by what came unsought.

तस्य भार्या कुचेलस्य क्षुत्क्षामा च तथाविधा ।
 पतिव्रता पतिं प्राह म्लायता वदनेन सा ॥

The devoted wife of that Kuchela, who was emaciated with hunger, but was of the same nature (as her husband), told her husband with a withered face :

‘ननु ब्रह्मन् भगवतः सखा साक्षाच्छ्रियः पतिः ।
 तमुपैहि महाभाग साधूनां च परायणम् ।
 दास्यति द्रविणं भूरि सीदते ते कुटुम्बिने ॥

"O Brahmin! is not the Lord of the Goddess of Fortune Himself a friend of your adored self? O you who are blessed! approach Him, the refuge of the good. He will give ample wealth to you who are perishing with a large family."

स एवं भार्यया विप्रो बहुशः प्रार्थितो मृदुः ।

‘अयं हि परमो लाभ उत्तमश्लोकदर्शनम् ।’

इति सञ्चिन्त्य मनसा गमनाय मतिं दधे ॥

Thus entreated many times, softly, by his wife, the Brahmin thought: "This indeed is the greatest gain, the seeing of the Lord of purest fame." And he decided to go (to the Lord).

याचित्वा चतुरो मुष्टीन् विप्रान् पृथुकतण्डुलान् ।

चेलखण्डेन बद्धा स प्रययौ द्वारकां किल ।

कृष्णसन्दर्शनं मह्यं कथं स्यादिति चिन्तयन् ॥

Begging of (the neighbouring) Brahmins four handfuls of Prithuka (fried and flattened rice), and tying them in a piece of cloth, Kuchela proceeded to Dwaraka, thinking: "How can I have the sight of Krishna?"

गृहं विवेशैकतमं ब्रह्मानन्दं गतो यथा ॥

Kuchela entered one of the mansions of Krishna feeling like one who had attained beatitude.

तं विलोक्याच्युतोऽभ्येत्य दोर्भ्यां पर्यग्रहीन्मुदा ।

अथोपवेक्ष्य पर्यङ्के स्वयं सख्युस्समर्हणम् ।

उपहृत्यावनिज्यास्य पादौ स्वागतमब्रवीत् ॥

The imperishable Lord saw Kuchela, approached and embraced him with joy. Seating him then on a cot, the Lord Himself fetched things for the worship of the friend, washed his feet and spoke words of welcome.

कुचेलं मलिनं क्षामं द्विजं धमनिसन्ततम् ।

देवी पर्यचरद्भैष्मी चामरव्यजनेन वै ॥

Queen Rukmini attended with the *chowrie* upon that untidy, emaciated Brahmin, Kuchela, who had a body only of veins and nerves.

कथयाञ्चक्रतुर्गाथाः पूर्वा गुरुकुले सतोः ।

आत्मनोर्ललिता [राजन्] करौ गृह्य परस्परम् ॥

Clasping each other's hands, Krishna and Kuchela talked their own beautiful old stories (of the days) when they were in the teacher's house together.

श्रीभगवान्—

‘प्रायो गृहेषु ते चित्तमकामविदितं तथा ।

नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे ॥

The Lord—

“In household life, your mind is not lost in material desires. O man of wisdom! I know you are not over-fond of riches.

‘किमुपायनमानीतं ब्रह्मन् मे भवता गृहात् ।

अण्वप्युपाहृतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ।

भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते ॥

“O Brahmin! What offering have you brought for me from your house? Even the little that is offered by the devoted will become ample because of the love; and even the ample that is offered by the unloving does not suffice to satisfy Me.

‘पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥’

"A leaf, a flower, a fruit, or some water,—if one gives me any of these in devotion, I enjoy that offering of devotion from one of pure soul."

इत्युक्तोऽपि द्विजस्तस्मै ब्रीडितः पतये श्रियः ।

पृथुकप्रसृतिं [राजन्] न प्रायच्छदवाङ्मुखः ॥

Though he was told in this manner, the Brahmin, ashamed and with a down-cast face, did not give the handful of Prithuka to Krishna who was the Lord of the goddess of wealth.

सर्वभूतात्मदृक् साक्षात्तस्यागमनकारणम् ।

विज्ञायाचिन्तयन्नायं श्रीकामो मा भजत्पुरा ॥

पत्न्याः पतिव्रतायास्तु सखा प्रियचिकीर्षया ।

प्राप्तो मामस्य दास्यामि सम्पदोऽमर्त्यदुर्लभाः ॥

Understanding the cause of Kuchela's visit, the Lord, who is the witness of the souls of all beings, thought : "This Kuchela never worshipped me in the past, desiring wealth. It is to please his devoted wife that my friend has come now ; I will give him riches hard to be obtained even by the gods."

इत्थं विचिन्त्य वसनात् चीरबद्धान् द्विजन्मनः ।
स्वयं जहार किमिदमिति पृथुकतण्डुलान् ॥

Thinking thus, the Lord Himself snatched from the Brahmin's garment the Prithuka tied in a rag, asking him : " What is this ? "

‘ नन्वेतदुपनीतं मे परमप्रीणनं सखे ।
तर्पयन्त्यङ्ग मां विश्वमेते पृथुकतण्डुलाः ॥ ’

" Friend, you have brought me this, which pleases me most. These grains of Prithuka will indeed satisfy me who am of the form of the Universe."

इति मुष्टिं सकृज्जग्ध्वा द्वितीयां जग्धुमाददे ।
तावच्छ्रीर्जिगृहे हस्तं सत्त्वरा परमेष्ठिनः ।
‘ एतावताऽलं विश्वात्मन् सर्वसम्पत्समृद्धये ’ ॥

Saying this, the Lord ate one handful, and took a second handful to eat. Ere He ate, goddess Lakshmi (Rukmini) caught in haste the hand of the Lord saying : " This (one handful) suffices, O Lord who is of the form of the universe ! to fill one with all the riches."

ब्राह्मणस्तां तु रजनीमुषित्वाऽच्युतमन्दिरे ।
 श्वोभूते विश्वभावेन स्वसखेनाभिवन्दितः ।
 जगाम स्वालयं [तात] पथ्यनुव्रज्य नन्दितः ॥

The Brahmin lived that night in the mansion of the imperishable Lord and the next morning, saluted by the Lord, the bestower of prosperity to the universe, and accompanied by Him for some distance, went home, pleased.

स चालब्ध्वा धनं कृष्णान्न तु याचितवान् स्वयम् ।
 स्वगृहान् व्रीडितोऽगच्छन्महर्द्दर्शननिर्वृतः ॥

Not receiving any riches from Krishna, Kuchela did not ask for them himself. He went home ashamed, but happy at having seen the great Lord.

‘काहं दरिद्रः पापीयान् क कृष्णः श्रीनिकेतनः ।
 ब्रह्मबन्धुरिति स्नाहं बाहुभ्यां परिरम्भितः ॥
 सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम् ।
 अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् ।
 इति कारुणिको नूनं धनं मे भूरि नाददात् ।’
 इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् ।

सूर्यान्लेन्दुसङ्काशैर्विमानैस्सर्वतो वृतम् ।

विचित्रोपवनोद्यानैः कूजद्विजकुलाकुलैः ।

जुष्टं स्वलङ्कृतैः पुंभिः स्त्रीभिश्च हरिणाक्षिभिः ॥

“Where am I, a pauper and a sinner and where is Krishna, the abode of the Goddess of Fortune? He embraced me with his arms because I was born a Brahmin. The worship of His feet is the source of all attainments. The merciful Lord, I am sure, did not give me ample wealth, thinking that, obtaining wealth, this poor self of mine might get intoxicated and forget Him.” Thus thinking within himself, Kuchela approached the vicinity of his home, which was (now) surrounded on all sides by storied mansions bright like the sun, fire and moon, and wonderful parks and gardens full of bevvies of warbling birds, and inhabited by beautifully decked men and fawn-eyed women.

‘किमिदं कस्य वा स्थानं कथं तदिदमित्यभूत् ।’

एवं मीमांसमानं तं नरा नार्योऽमरप्रभाः ।

प्रत्यगृह्णन्महाभागं गीतवाद्येन भूयसा ॥

“What is this? Whose abode is this? How did this come to be?” As he was thus thinking, god-like men and women received that blessed Kuchela with tumultuous music.

पतिमागतमाकर्ण्य पत्न्युद्धर्षाऽतिसम्भ्रमा ।

मिलिताक्ष्यनमद्बुद्ध्या मनसा परिष्वजे ॥

Hearing that her husband had come, the wife (of Kuchela), with exhilaration and in a flurry, closed her eyes, bowed to him with her mind, and embraced him with her heart.

प्रीतः स्वयं तथा युक्तः प्रविष्टो निजमन्दिरम् ।

मणिस्तम्भशतोपेतं महेन्द्रभवनं यथा ॥

Being pleased, Kuchela, along with his wife, entered his abode, having hundreds of jewelled pillars and looking like great Indra's abode.

‘नूनं बतैतन्मम दुर्भगस्य

शश्वद्वरिद्रस्य समृद्धिहेतुः ।

महाविभूतेरवलोकतोऽन्यो

नैवोपपद्येत यदुत्तमस्य ॥’

"For this prosperity coming to me, unfortunate and eternally poor, surely there can be no other cause than my seeing the best of the Yadus, the Lord who is the great boundless."

इत्थं व्यवसितो बुद्ध्या भक्तोऽतीव जनार्दने ।

विषयाञ्जायया त्यक्ष्यन् बुभुजे नातिलम्पटः ॥

Making up his mind thus and becoming an (ever more) intense devotee of the Lord, Kuchela, with his wife, enjoyed (all) pleasures, not hankering too much after them but with a view to (gradually) renounce them.

उद्धवोपदेशः—ADVICE TO UDDHAVA

—: 0 :—

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिर्वृतः ।

भुवोऽवतारयद्भारं जविष्ठं जनयन् कलिम् ॥

Having killed the demons, with (the aid of) Balarama and the Yadus, Krishna relieved Earth of her burden by creating the mutual quarrel which would quicken destruction.

ये कोपिताः सुबहु पाण्डुसुताः सपत्नैः

दुर्द्युतहेलनकचग्रहणादिभिस्तान् ।

कृत्वा निमित्तमितरेतरतस्समेतान्

हत्वा नृपान्निरहरत् क्षितिभारमीशः ॥

Taking as ostensible cause the sons of Pandu, who were provoked in the extreme by their enemies' deceitful gambling, mocking, seizure of their queen by the hair and the rest, Krishna made the kings who had assembled (on the battle-field) kill each other, and (thus) removed Earth's burden.

अथाभिष्टूय विबुधैस्सेशशतधृतिर्हरिम् ।

अभ्यभाषत गोविन्दं प्रणम्याम्बरमाश्रितः ॥

Then, Brahma, along with Siva and the gods, extolled Lord Hari and saluting Him, addressed Him from the skies :

‘ भूमेर्भारावताराय पुरा विज्ञापितः प्रभो ।

त्वमस्माभिरशेषात्मंस्तत्तथैवोपपादितम् ॥

“ Lord, we once petitioned you to remove Earth’s burden and you, the soul of everything, have done accordingly.

‘ धर्मश्च स्थापितस्तत्सु सत्यसन्धेषु वै त्वया ।

ततस्स्वधाम परमं विशस्व यदि मन्यसे ॥’

“ And you have also (firmly) established Dharma among the good and the truthful. Hence, if you think so, enter your own supreme effulgence.”

श्रीभगवान्—

‘ कृतं वः कार्यमखिलं भूमेर्भारोऽवतारितः ।

तदिदं यादवकुलं वीर्यशौर्यश्रियोद्धतम् ।

लोकं जिघृक्षद्रुद्धं मे वेलयेव महार्णवः ।

यद्यसंहृत्य दत्तानां यदूनां विपुलं कुलम् ।
गन्तास्म्यनेन लोकोऽयमुद्वेलेन विनङ्क्ष्यति ॥'

The Lord—

"Your work has been done ; Earth's burden has been removed. (But) this race of the Yadavas, haughty with an excess of heroism and valour, desires to engulf the world but is held in restraint by Me, as the great ocean by the shore. If I go away without ending this vast race of haughty Yadus, this world will perish at the hands of this race which would transgress (all) bounds."

अथ तस्यां महोत्पातान् द्वारवत्यां समुत्थितान् ।
विलोक्य भगवानाह यदुवृद्धान्समागतान् ॥

Then, noticing grave evil portents appearing in Dvaraka, the Lord told the Yadu elders, who had gathered :

'न वस्तव्यमिहास्माभिर्जिजीविषुभिरार्यकाः ।
प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव मा चिरम् ॥'

"Elders ! if we desire life, we must not live here ; we shall go away to the sacred Prabhasa forthwith ; tarry not."

एवं भगवताऽऽदिष्टाः स्यन्दनान्समयूयुजन् ।
 तन्निरीक्ष्योद्धवो [राजन्] नित्यं कृष्णमनुव्रतः ।
 विविक्त उपसङ्गम्य जगतामीश्वरेश्वरम् ।
 प्रणम्य शिरसा पादौ प्राञ्जलिस्तमभाषत ॥

Thus commanded by the Lord, (the Yadavas) made ready their chariots. Seeing them get ready, Uddhava, ever devoted to Krishna, approached the overlord of the universe in solitude, bowed with his head at his feet, and said to Him with folded hands :

संहृत्यैतत्कुलं नूनं लोकं सन्त्यक्ष्यते भवान् ।
 ' नाहं तवाङ्घ्रिकमलं क्षणार्धमपि केशव ।
 त्यक्तुं समुत्सहे नाथ स्वधाम नय मामपि ॥'

"After bringing to an end this race, surely you will leave this world altogether. My Lord, I cannot leave off your lotus-feet even for a fraction of a second; take me also to your place."

श्रीभगवान्—

‘मया निष्पादितं ह्यत्र देवकार्यमशेषतः ।

समुद्रः सप्तमेऽह्नयेतां पुरीं च प्लावयिष्यति ॥

The Lord—

“The work of the gods on this earth has been completed by Me. And this city, the sea will flood on the seventh day (from now).

‘लोको भविष्यत्यचिरात् कलिनाऽपि निराकृतः ।

न वस्तव्यं त्वयैवेह मया त्यक्ते महीतले ॥

त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु ।

मय्यावेश्य मनः सम्यक् समदृग् विचरस्व गाम् ॥

“Soon, the world will be rendered evil by Kali. You must not live in the world abandoned by Me. Casting off all your attachment for your kith and kin, and fastening your mind well on Me, wander about the earth, with an equanimous mind.

‘तस्माद्युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत् ।

आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे ॥

"With your senses and mind in concentration, see the universe as projected out of your own soul and your soul as projected out of Myself, the Overlord.

उद्धवः—

'साधुस्तवोत्तमश्लोक मतः कीदृग्विधः प्रभो ॥'

Uddhava—

"O Lord of highest fame! of what nature is the good man according to you?"

श्रीभगवान्—

'कृपालुरकृतद्रोहः तितिक्षुस्सर्वदेहिनाम् ।

सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ।

कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः ।

अमानी मानदः कल्पः मैत्रः कारुणिकः कविः ।

'धर्मान्सन्त्यज्य यस्सर्वान् मां भजेत स सत्तमः ॥

The Lord—

"Unable to bear another's suffering, unharmed and forbearing towards all beings; one whose strength is Truth, who is irreproachable, equanimous, helpful

to all; of mind unspoilt by desires, self-possessed, mild, pure, owning nothing; not expecting honour from others, ready to honour all, efficient, the very embodiment of friendliness and impelled to act by compassion alone; one of noble vision and one who, transcending all Dharmas, worships Me, he is indeed the greatest man.

‘भक्त्याऽहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः

सताम् ।

भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥

वाग्गदगदा द्रवते यस्य चित्तं

रुदत्यभीक्ष्णं हसति क्वचिच्च ।

विलज्ज उद्रायति नृत्यते च

मद्भक्तियुक्तो भुवनं पुनाति ॥

“ Only by devotion and faith can I, who am the Soul and thus the beloved, be grasped by the good. Devotion firmly established towards Me sanctifies even a born Chandala. He whose voice falters, whose heart melts, who sheds tears often

and laughs sometimes, and without any shame sings aloud and dances—he, My devotee, purifies the (whole) universe.

‘अहमात्मोद्धवामीषां भूतानां सुहृदीश्वरः ।

अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥

“Uddhava, I am the soul, the friend and the master of all these beings; I am all beings; I am their birth, existence and death.

‘यज्ञानां ब्रह्मयज्ञोऽहं वतानामविर्दिसनम् ।

धर्माणामसि सन्न्यासः क्षेमाणामबहिर्मतिः ।

तितिक्षाऽसि तितिक्षूणां सत्त्वं सत्त्ववतामहम् ।

संख्यानं परमाणूनां कालेन क्रियते मया ।

न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः ॥

“Of worships, I am the worship of the knowledge of the Brahman. Of vows, I am the vow of non-injury. Among Dharmas, I am the giving of security to all. Among varieties of safety, I am inwardness of mind. I am the patience of the patient and the goodness of the good. I can in

time count the atoms but not the glorious manifestations of Myself who am creating worlds by crores.

‘तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागस्सौभगं भगः ।
वीर्यं तितिक्षा विज्ञानं यत्रयत्र स मेऽशकः ॥

“Effulgence, Beauty, Fame, Lordship, the sense of Shame in doing wrong, Sacrifice, Auspiciousness, Fortune, Heroism, Forbearance, Wisdom,—whatever possesses these is a manifestation of Myself.

‘अहिंसा सत्यमस्तेयमकामक्रोधलोभता ।
भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥

“Non-injury, Truthfulness, Non-thieving, absence of Passion, Anger and Avarice, striving to do what is pleasing and beneficial to beings—these are Dharmas common to all castes.

‘योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥

“ Desirous of doing good to humanity, I have expounded three yogas: Knowledge, Action and Devotion; there is no other path anywhere.

‘ निर्विण्णानां ज्ञानयोगः कर्मयोगस्तु कामिनाम् ।
न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥

“ The path of Knowledge is for those who have cultivated indifference to material objects; the path of Action is for those who have still Desire; for him who is not yet thoroughly indifferent but is not also too much attached, the path of Devotion bears fruit.

‘ तावत्कर्माणि कुर्वीत न निर्विद्येत यावता ।
मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥

“ One should be performing Acts only so long as he has not attained Indifference, or only so long as Faith in listening to My story and similar acts of devotion has not been produced.

‘अस्मिन्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः ।
ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया ॥

“Remaining in the midst of this world, one who abides by his Dharma, commits no sin and is pure, easily attains pure wisdom or devotion to Me.

‘नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ॥

“Non-expectation of anything is said to be the greatest and amplest bliss.

‘य एतान्मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान् ।
क्षुद्रान्कामांश्चलैः प्राणैर्जुषन्तस्संसरन्ति ते ॥

“Those who leave these paths of Devotion, Knowledge and Action leading to Me, and enjoy mean pleasures with their fickle lives, migrate from birth to birth.

‘स्तेयं हिंसाऽनृतं दम्भः कामः क्रोधः स्मयो मदः ।
भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ।
एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ॥

“Theft, Injury, Falsehood, Hypocrisy, Desire, Anger, Conceit, Infatuation, Making distinctions, Enmity, Distrust, Rivalry, Addiction to the three vices of woman, wine and gambling—these fifteen evils of men are considered as having their root in wealth.

‘देहं मनोमात्रमिमं गृहीत्वा
 ममाहमित्यन्वधियो मनुष्याः ।
 एषोऽहमन्योऽयमिति भ्रमेण
 दुरन्तपारे तमसि भ्रमन्ति ॥

“Mistaking as ‘Mine and I’ this body which is but a product of the mind, blinded men say in their illusion ‘This is myself, this is another’, and wander in the limitless dark.

‘परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् ।
 विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥

“Realising the universe as one, both in Matter and Spirit, one should neither praise nor condemn the character and actions of others.

‘कुर्यात्सर्वाणि कर्माणि मदर्थं शनकैस्स्मरन् ।
 मय्यर्पितमनश्चित्तो मद्धर्मात्ममनोरतिः ॥

“With his mind offered to Me, with his mind and soul revelling in Dharmas leading to Me, one should do all acts for My sake, calmly and with My thought.

‘मामेवं सर्वभूतेषु बहिरन्तरपावृतम् ।

ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥

“ With a pure mind, one should see Me, who am uncovered by anything, as established within and without all beings, as the supreme spirit in his own self, like the (all-pervading) ether.

‘इति सर्वाणि भूतानि मद्भावेन महाद्युते ।

सभाजयन्मन्यमानो ज्ञानं केवलमाश्रितः ॥

“ Thus, O resplendent Uddhava, taking his stand on pure knowledge, he should consider all beings as Myself and honour them.

‘ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके ।

अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः ॥

“ He is the learned man who realises the same Me in the Brahmin as well as the Chandala, in the thief as well as the person who is versed in the Vedas, in the sun as well as in a spark, in the good as well as in the cruel.

‘नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात् ।
स्पर्धासूयातिरस्कारास्साहङ्कारा वियन्ति हि ॥

“From the person who incessantly contemplates the Me in all men, quickly do rivalry, jealousy, contempt and egotism flee.

‘विसृज्य समयमानान्स्वान् दशं व्रीडां च दैहिकीम् ।
प्रणमेद्दण्डवद्भूमौ आश्वचण्डालगोखरम् ॥

“Laying aside his pride, prestige and shame, and also the sense of the physical differences, one should prostrate himself on the ground, like a stick, before all beings down to the dog, the Chandala, the bull and the ass.

‘एषा बुद्धिमतां बुद्धिः मनीषा च मनीषिणाम् ।
यत्सत्यमनृतेनेह मर्त्येनाप्नोति माऽमृतम् ॥

“This is the knowledge of the knowing and the wisdom of the wise that, with the unreal and mortal (body), man attains to Me, the Real and the Immortal.

‘ नैतद्विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते ।

पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ॥”

“Having known this, the inquirer has nothing more left to know. To him who has drunk of ambrosia, there is nothing else remaining to be drunk.”

स एवमादर्शितयोगमार्गः

कृताञ्जलिः प्राह यदुग्रवीरम् ।

विद्रावितो मोहमहान्धकारः

दत्तो हि विज्ञानमयः प्रदीपः ॥

Having been shown thus the path to union with God, Uddhava folded his hands in respect and told the great hero of the Yadus: “(All) the darkness of my delusion has been driven away; indeed, the light of Knowledge has been given to me.”

श्रीभगवान्—

‘ गच्छोद्धव मयाऽऽदिष्टो बदर्याख्यं ममाश्रमम् ।

तत्रानुशिक्षितं यत्ते विविक्तमनुभावयन् ।

मध्यावेशितवाक्चित्तो मामेप्यसि ततः परम् ॥

The Lord—

“Uddhava, go you on my command to Mine own hermitage named Badari. There contemplate in solitude what you have been taught. And with your speech and mind completely absorbed in Me, you shall reach Me.”

ततस्तमन्तर्हृदि सन्निवेश्य

गतो महाभागवतो विशालाम् ।

यथोपदिष्टां जगदेकबन्धुना

तपः समास्थाय हरेरगाद्व्रतिम् ॥

Then, establishing the Lord within his heart, the great devotee of the Lord (Uddhava) went to Badari and, performing penance, attained to the state of Lord Hari as taught to him by (Himself), the one Friend of the universe.

भगवन्निर्याणम्—THE PASSAGE OF THE LORD*

—o—

दिशि भुव्यन्तरिक्षे च महोत्पातान्समुत्थितान् ।

दृष्ट्वा सर्वे समाकर्ण्य यदुवृद्धा मधुद्विषः ।

तथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः ॥

Seeing ominous portents appearing in the heavens, skies and on earth, and hearing what Krishna told them, all the Yadu elders acquiesced, crossed the sea on boats and reached Prabhasa on their chariots.

ततस्तस्मिन्महापानं पपुमैरेयकं मधु ।

दिष्टविभ्रंशितधियः यद्द्रवैर्भूयते मतिः ॥

Then, at Prabhasa, the Yadavas who lost their senses through Fate, drank the powerful drink, the liquor called Maireyaka, whereby one's senses are lost.

महापानाभिमत्तानां सङ्घर्षः सुमहानभूत् ।

युयुधुः क्रोधसंरब्धाः वेलायामाततायिनः ॥

* See the Mausalaparva, pp. 434-444, The Mahabharata. G. A. Natesan & Co., Madras.

A great quarrel arose among them who were intoxicated with excessive drink. Desiring to kill each other, the infuriated Yadavas fought on the sea-shore.

पुत्रा अयुध्यन् पितृभिर्भ्रातृभिश्च
स्वस्त्रीयदौहित्रपितृव्यमातुलैः ।
मित्राणि मित्रैः सुहृदः सुहृद्भिः
ज्ञातृस्त्वहन् ज्ञातय एव मूढाः ॥

Sons fought with fathers, brothers, nephews, grandsons, and uncles ; friends fought friends, and besotted, kinsmen killed kinsmen.

एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशवः ।
अवतारितो भुवो भार इति मेनेऽवशेषितः ॥

When all His clans had thus perished, the Lord, who remained, thought that Earth's burden had been removed.

रामः सुभद्रवेलायां योगमास्थाय पौरुषम् ।
तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ॥

On the sea-shore, Rama sat in Yogic contemplation of the Supreme Being, united His soul with the universal soul, and left the mortal world.

रामनिर्याणमालोक्य भगवान् देवकीसुतः ।

निषसाद् धरोपस्थे दूर्णीं घामाविशत्स्वकम् ॥

Seeing the passage of Balarama, the Lord who incarnated Himself as the son of Devaki, sat in silence on the ground and entered His own abode.

दिवि दुन्दुभयो नेदुः पेतुस्सुमनसश्च खात् ।

सत्यं धर्मो घृतिर्मूमेः कीर्तिश्श्रीश्चानु तं ययुः ॥

Drums rumbled in the heavens and from the skies, flowers fell. Truth, Righteousness, Self-possession, Fame and Fortune went away from Earth along with Him.

॥ इति कृष्णावतारकथा ॥

THUS ENDS THE STORY OF THE
INCARNATION AS KRISHNA.

॥ श्रीः ॥

॥ कल्क्यवतारकथा ॥

THE STORY OF THE INCARNATION AS KALKI

वर्णाश्रमवतां धर्मे नष्टे वेदपथे नृणाम् ।
पाश्र्ण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु ।
चौर्यानृतवृथाहिंसानानावृत्तिषु वै नृषु ।
इत्थं कलौ गतप्राये जने तु स्वरधर्मिणि ।
धर्मत्राणाय सत्त्वेन भगवानवतरिष्यति ॥

When the Dharma of those that observe the *Varna* and *Asrama* is lost, when the Vedic path of men has disappeared, when Dharma has become predominantly heretic, when rulers have become more or less thieves, when men are living through the various means of theft, falsehood and wanton violence to others, when the Kali* age has thus well-advanced towards the end, when man is essentially violent in nature, the Lord will incarnate Himself with His goodness, purity and knowledge, for saving Dharma.

* The fourth of aeons, Krita, Treta, Dvapara and Kali; with the fourth ends one cycle.

शम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः ।

भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥

The Lord will manifest Himself as Kalki in the house of Vishnuyasas, a high-souled Brahmin, chief of those in the village of Sambhala.

अश्वमाशुगमारुह्य देवदत्तं जगत्पतिः ।

नृपलिङ्गच्छदो दस्यून् कोटिशो निहनिष्यति ॥

Riding a fleet steed, Devadatta, the Lord of the Universe will slay by crores the thieves in the guise of rulers.

यदाऽवतीर्णो भगवान् कल्किर्धर्मपतिर्हरिः ।

कृतं भविष्यति तदा प्रजासूतिश्च सात्त्विकी ॥

When Hari, the Lord of Dharma, incarnates Himself as Kalki, there will be the Krita age and men will be born with goodness, purity and knowledge.

॥ इति कल्क्यवतारकथा ॥

THUS ENDS THE STORY OF THE
INCARNATION AS KALKI.

॥ परीक्षिन्निर्वाणम् ॥

THE SALVATION OF PARIKSHIT

—:०:—

‘राजन् एते मया प्रोक्ता नरदेवास्तथाऽपरे ।

भूमौ ममत्वं कृत्वाऽन्ते हित्वेमां निधनं गताः ॥

“King Parikshit! I have spoken of these, kings as well as others, who took Earth as their own, but who left Her and died.

‘दृष्ट्वाऽऽत्मनि जये व्यग्रान् नृपान् हसति भूरियम्।

“अहो मा विजिगीषन्ति मृत्योः क्रीडनका नृपाः ॥

“Seeing kings feverishly busy to conquer Her, this Earth laughs: ‘Alas! (these) kings, playthings of Death, desire to conquer Me!

“कियदात्मजयस्यैतत् मुक्तिरात्मजये फलम् ॥”

‘What is this conquest of territory before the conquest of spirit? Deliverance is the fruit of the conquest of spirit.’

‘तस्मात्सर्वात्मना राजन् हृदिस्थं कुरु केशवम् ।

न्नियमाणो ह्यवहितस्ततो यासि परं गतिम् ॥

“Therefore, O king, fix Hari in your heart by every means. With your mind in concentration, you who are about to die, shall thereby attain to the supreme goal.

‘त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि ।
घटे भिन्ने यथाऽऽकाश आकाशस्स्याद्यथा पुरा ।
एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः ॥

“King, cast away the thought that you are about to die, a thought which only the being that has not risen above its body can have. Even as when a pot is broken, the ether that was within it becomes the (common) ether without as before, so also when the body dies, the individual spirit becomes the universal spirit.

‘अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।
एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ।
दशन्तं तक्षकं पादं लेलिहानं विषाननैः ।
न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥’

“ ‘I am the supreme spirit, the supreme effulgence; the Brahman is myself; I am the supreme goal.’ With this knowledge and with your spirit placed on the unconditioned spirit, you will not perceive Takshaka biting your foot or licking it with poisonous tongues, or this body or this universe, as separate from your spirit.”

राजा—

‘सिद्धोऽस्म्यनुगृहीतोऽसि भवता करुणात्मना ।

श्रावितो यच्च मे साक्षादनादिनिधनो हरिः ॥

King Parikshit—

“I have realised my object; I have been graced by your merciful self by making me hear of Hari Himself, the Lord without beginning or end.

‘भगवन् तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम् ।

प्रविष्टो ब्रह्मनिर्वाणमभयं दर्शितं त्वया ॥

“Lord, I am not afraid of death from Takshaka or others. I have entered the Bliss which is the Brahman. You have shown me that thing on realising which fear ceases to exist.

‘अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे ।

मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ॥’

“Give me leave, O you who have realised the Brahman! I shall subdue the expression of all the senses; and making my mind, cleared of even the vestiges of yearnings, enter the Lord, I shall give up my life.”

सूतः—

इत्युक्तस्तमनुज्ञाय भगवान् बादरायणिः ।

जगाम भिक्षुभिस्साकं नरदेवेन पूजितः ॥

The Suta—

Thus told and honoured by king Parikshit, the worshipful son of Vyasa, Suka gave him leave and departed along with (other) ascetics.

परीक्षिदपि राजर्षिरात्मन्यात्मानमात्मना ।

समाधाय परं दध्यावस्पन्दासुर्यथा तरुः ॥

And the royal sage Parikshit placed his mind with his intellect on the Inner Light, and with his breath still, contemplated, looking like a (motionless) tree.

प्राक्कूले बर्हिष्यासीनो गङ्गाकूले उदङ्मुखः ।
 ब्रह्मभूतो महायोगी निस्सङ्गः, तक्षको नृपम् ।
 अदशद् ; ब्रह्मभूतस्य देहोऽहिगरलाग्निना ।
 बभूव भस्मसात्सद्यः पश्यतां सर्वदेहिनाम् ॥

Bereft of all attachments, Parikshit sat on the bank of the Ganges facing the north, on sacred grass placed eastward, and becoming a great yogin, passed into the Brahman. The (serpent) Takshaka stung the king ; and even as all the people were looking on, the body of the royal sage who had become the Brahman became a heap of ashes as a result of the fire of the snake's poison.

देवदुन्दुभयो नेदुः गन्धर्वाप्सरसो जगुः ।

ववृषुः पुष्पवर्षाणि विबुधास्साधुवादिनः ॥

Heavenly drums rumbled ; the Gandharvas and the celestial damsels sang and applauding (Parikshit), the gods sent showers of flowers.

॥ इति परीक्षिणिर्वाणम् ॥

THUS ENDS THE STORY OF THE SALVATION
 OF PARIKSHIT

नमो भगवते तस्मै कृष्णायाकुण्ठमेधसे ।

यत्पादाम्बुरुहध्यानात्संहितामध्यगामिमाम् ॥

Obeisance unto that divine Vyasa of unfailing intellect, by the contemplation of whose lotus-feet, I learnt this sacred text (of the Bhagavata).

ददाति यो भागवतं स याति परमां गतिम् ।

सर्ववेदान्तसारं हि श्रीभागवतमिष्यते ॥

He who extends (to others) (the benefit of) the Bhagavata, attains the supreme goal. The glorious Bhagavata is the essence of all the Upanishads.

॥ इति श्रीमद् भागवतं समाप्तम् ॥

THUS ENDS THE BHAGAVATA

THE BHAGAVATA

BY

DR. V. RAGHAVAN, M.A., Ph.D.

THE Purana is a reinforcement (*Upabrihmana*) of the teachings of the Vedas, with arguments for God and Dharma in the form of accounts of the creation, the sages, and the lives of the kings of the past. This is the real meaning of the traditional definition of the Purana as '*Panchalakshana*'. The supremacy of the Lord and Dharma is made the more explicit purpose of the Purana in the amplified '*Dasalakshana*' (ten characteristics) given by the Bhagavata (II. 10. 1-7). The Lord, as *Asraya*, is given as the chief of these ten features of the Purana and along with this are introduced as definite subjects the stories of the incarnations which the Lord took for the re-establishment of His Kingdom and for the renaissance of Dharma on earth, and Salvation (*Mukti*). The first nine subjects only qualify the tenth, the *Asraya*, and are intended to strengthen it. (*Dasamasya visuddhyartham navanamiha lakshanam*. II. 10.2). In this, the Bhagavata shifts the emphasis from Principle to

Personality. The same emphasis on the Personality of the Lord is effectively laid in the preliminary story of the genesis of the Bhagavata, of how Vyasa, at the instance of Narada, composed the Bhagavata for singing exclusively of the Lord's glories and thus removing the depressing emptiness of his heart which he ~~felt~~ even after his composing the great Mahabharata and the other Puranas. The very name of the Purana shows that it is the lays of the Lord *par excellence*.

Of the Principles, Dharma, Jnana and Vairagya, the Lord Himself is the embodiment. Devotion, Bhakti, to the Personality, the Lord, is to be achieved and its achievement means and includes the Principles also. Knowledge, Action, and Devotion—Jnana, Karma, Bhakti—as envisaged by the Bhagavata are neither exclusive of each other nor contradictory. To know truly is to love Him; and Devotion can be of the best form only when it is informed by Knowledge. Knowledge and Love must express themselves in Acts of Devotion. But the Lord seems to say in His discourse to Uddhava that the path of Devotion is the best for us, for it is suited to those who are attached to various interests in life on earth and yet have some spiritual yearnings. This seems to be the meaning of the saying that Bhakti is the path for the

Kali age. It is an age in which emotion is dominant; it is its spiritual harnessing that is Bhakti. And this has been woven into an allegorical story on the greatness of the Bhagavata, *the Bhagavata Mahatmya*, found in the Padma Purana.

Two of the problems facing the reader of the Bhagavata are the salvation of those that hate the Lord and wreck His Kingdom, and the story of the sports of Krishna with the women of the Gokula. In the stories of the demons, the Asuras and the Rakshasas, the Purana tackles the problem of evil (VII. 1. 1-8). The Asura is called a *Purvadeva*: the demon was a god; the being that is inherently and originally divine, errs and is, through the story of a curse, made to be born as a demoniac force disturbing the peace of Dharma. The Asura or Rakshasa hates the Lord intensely and incessantly to hasten the time of the Lord's appearance to put an end to his evil self and to restore him to his original state. Death at the Lord's hands is invariably attended with the grant of salvation. This is made plain in the story of Jaya and Vijaya, which lies at the very basis of the work.

Of the Love which the individual soul, caught in the meshes of a distracting world, is expected to develop for the Lord, the noblest image that has

occurred to the mystics of all religions is the Love of woman for man. The intensity and the fight against odds that this God-love means find a parallel only in clandestine love. Hence the saying: *Yosha jaramiva priyam*. The mystic language of the Rasa is hardly stranger than that of Solomon's song of songs, or of St. Bernard's sermons, or of the writings of Coventry Patmore, which speak of Christ the bridegroom and Church the bride. "The Law and the Prophets describe pure by impure. Bride and Bridegroom are the highest images." "Thy maker is Thy Husband." That the Lord's dance with the cowherd women and their Love for Him mean something which has to be sought beyond their face-meaning must be very clear to anybody. For the Lord Himself tells the women when they seek Him: "The Love of those whose minds are absorbed in Me cannot be physical love: *Na mayyavesitadhiyam kamah kamaya kalpate*." (X. A. 22-26.)

INDEX TO PROPER NAMES

ADITI.—One of Kasyapa's wives ; mother of the gods ; also referred to as Devamata.

AGASTYA.—A sage in the South ; curses king Indradyumna of the Pandyas to become an elephant (the Gajendra).

AGHA.—A demon ally of Kamsa who intends to kill Krishna, taking the form of a huge python and is destroyed.

AHINDRA.—The great serpent Adisesha, the bed of the Lord Narayana on the primaeval waters. When the Lord incarnates himself as Krishna, the serpent incarnates itself as His elder brother, Balarama ; also called Ananta, Sahasravana and Sesha.

AIRAVATA.—A white elephant which rises out of the milky ocean and which Indra takes for himself.

AJAMILA.—A fallen Brahmin of Kanyakubja, who, despite his sins, is saved by the power of mentioning the name of the Lord.

AKRURA.—Son of Gandini (hence called Gandinisuta) and Svaphalka ; courtier of Kamsa ; sent by Kamsa to bring Krishna

and Balarama from the hamlet of Nanda to the city of Mathura; beholds the Lord's transcendental form in the waters of the Jumna; referred to also as Madhava which is a tribal name.

AMARTYANADI.—The divine Ganges, on whose banks Parikshit spends his last seven days fasting and listening to Suka's recital of the Bhagavata.

ANARTA.—The land occupied by the Yadavas and the allied tribes, Bhojas, Andhakas and others.

ANGA.—A descendant of Dhruva; father of the terrible Vena. See footnote on p. 61.

ANIRUDDHA.—Son of Pradyumna and Rati; grandson of Krishna and Rukmini; married Usha, daughter of Banasura; also called Pradyumni.

APSARAS.—A class of celestial damsels who rise out of the milky ocean.

ARISHTA.—A demon friend of Kamsa; killed by Krishna, whom he attacks in the form of a bull.

ARJUNA.—The third of the Pandavas; an incarnation of the Lord as Nara; celebrated in the *Bharata*; after the ruin of the Yadus, takes charge of the women and the young; also called Kiriti.

ARJUNA.—More fully Kartaviryarjuna; king of the Haihayas; deprives sage Jamadagni of his divine cow; is killed by

Parasurama; had a thousand hands; could stem the flood of rivers with his hands; imprisoned Ravana; was a Yogin who miraculously appeared in the minds of his erring subjects and prevented them from committing sin.

ASURAS.—The demons; other names: Daityas, Danavas (sons of Diti and Danu).

BADARI.—The sacred hermitage in the Himalayas, of Narayana and Nara; also called Badarikasrama; Uddhava retires to this place and attains salvation; also called Visala.

BAKA.—A demon friend of Kamsa, who attacks Krishna in the form of a crane and is killed by him.

BALARAMA.—Elder brother of Krishna; born of Rohini to whose womb he is transferred from Devaki's by Yoga Maya; an incarnation of the great serpent Sesha; marries Revati; kills the demons Dhenuka and Pralamba; also called Bala, Rama, Sankarshana, Rohiniputra and Baladeva.

BALI.—The king of the demons; grandson of Prahlada, hence called Prahladi; son of Virochana, hence called Vairochana; a virtuous monarch; is however subdued by the Lord, for the sake of the Devas, in the forms of Vamana and Trivikrama; is sent by him to the netherworld

where he is made an immortal; also called Mahabali and Indrasena.

BANA.—Son of Mahabali, the grandson of Prahlada; had a thousand hands; a devotee of Siva; father of Usha, who is married by Krishna's grandson Aniruddha; also called Balinandana.

BHADRAKALI.—A fierce manifestation of Goddess Mother; some bandits attempt to offer her the human sacrifice of Jada-bharata; unable to bear that violence to a holy person, she manifests herself and slays the bandits; also referred to as Devi. See Sati below.

BHADRASENA.—A cowherd.

BHARATA.—Brother of Rama; second son of king Dasaratha; partial manifestation of the Lord; celebrated in the *Ramayana*.

BHARATA.—Son of Dushyanta and Sakuntala; an ancestor of the Pandavas and Parikshit, who are referred to as the Bharatas, after him.

BHARATA OR JADABHARATA.—A king and a yogin; son and successor of Rishaba, an incarnation of the Lord; marries Pancajani; has five sons; is reborn as a deer because of his absorption in an orphan deer which he rescues from the current; is reborn then as a Brahmin's son; wanders as a recluse; is about to be sacrificed once to Bhadrakali; instructor of king Rahugana.

BHAUMA.—A demon of five heads born of Earth; killed by the Lord. See footnote on p. 864; also called Mura and Naraka.

BHIMA.—The second of the five Pandavas, the cousins of Krishna; also Bhimasena, Vrikodara; celebrated in the *Bharata*.

BHISHMAKA.—A king of the Vidarbhas; father of Rukmini, wife of Krishna; also referred to as Kundinapati.

BHOJAS.—A tribe related to the Yadavas.

BHRIGUS.—The Brahmin family, the priests of the Asuras; hence Sukra, chief among them, is called Bhargava.

BHUMI.—Mother Earth; lifted out of the primaeval waters by the Lord who incarnated himself as the Boar; other names: Ga, Mahi, Kshma, Urvi.

BINDUSARAS.—The lake on whose banks Manu met sage Kardama and gave him in marriage his daughter Devahuti.

BRAHMA.—The first manifestation, as creator (Vidhata), of the supreme Lord, in the navel-lotus of the Lord lying on Adishesha on the waters; other names: Svayambhu, Aja, Virincha, Paramesthi, Atmayoni, Hamsavahana, Satadhriti, Kamalasana, Vedhas, Dhata, Vidhi, Atmabhu.

BRINDAVANA.—The forest on the Jumna; the scene of Krishna's boyhood-sports.

CHAIDYA.—The king of the Chedis, Sisupala, who meets his death at the hands

of Krishna, during Yudhishtira's Rajasuya sacrifice; is intended as the bridegroom for the hand of Rukmini by her brother Rukmi; son of Damaghosha; hence referred to as Damaghoshasuta.

CHANURA.—A wrestler in the employ of Kamsa; killed by Krishna.

CHARANAS.—A class of semi-divine beings; minstrels.

CHITRALEKHA.—A maid of Usha, who brings her the lover seen in a dream by Usha.

DADHICHI.—A sage of great penance whose bones were the strongest; he gives up his body at the request of Indra, so that Indra might make the weapon Vajra out of his bones, to kill Vritrasura; also referred to by the Veda to which he belonged, as Atharvana Rishi or simply Atharvana.

DANTAVAKTRA.—King of Karusadesa; killed by Krishna; the last incarnation of Vijaya, the Lord's door-keeper, in demoniac form.

DASARATHA.—A king of the Solar line; father of Rama, an incarnation of the Lord.

DASARHA.—One of the tribes of Krishna's race; hence Krishna is referred to as Dasarha.

DEVADATTA.—The white horse on which Kalki will ride to destroy the evil rulers of the Kali Age.

DEVAKI.—Daughter of Devaka and step-sister of Kamsa; wife of Vasudeva; mother of Krishna.

DEVALA.—A sage; cursed the Gandharva Huhu to become a crocodile.

DHANVANTARI.—The founder of Ayurveda, the science of medicine; an incarnation of the Lord; appeared from the milky ocean with the pot of nectar which gives immortality; the gods get the nectar through the help of the Lord.

DHENUKA.—A demon ally of Kamsa in the form of an ass whom Balarama kills.

DHRUVA.—Son of king Uttanapada and Suniti; won the Lord's grace as a boy; became the pole-star in the end.

DITI.—The mother of the demons who are thus referred to as Daityas, Ditiyas and Daiteyas.

DVARAKA.—An island in the sea, in the west of India, which Krishna makes His headquarters after killing Kamsa; after His leaving the place, the sea floods the island; also called Dvaravati.

DVIDIDA.—A demon ally of Kamsa.

GAJAHVAYA.—Hastinapura, the capital of the Kuru-Pandavas.

GANDHARVAS.—A class of semi-divine beings ; great musicians.

GARGA.—The preceptor of the Yadus ; names Krishna and Balarama, and conducts the other sacraments for the brothers.

GARUDA.—The great eagle which is the vehicle of Lord Hari ; son of Tarkshya, hence called Tarkshyasuta.

GAYA.—An ancient king.

GIRIVRAJA.—Rajagriha, the capital of Jarasandha, in the Magadhas.

GOPIS.—The cowherd women of Nanda's hamlet.

GOVARDHANA.—A Mountain near Nanda's hamlet whose worship is substituted by Krishna for the worship of Indra ; the Lord holds it up to shelter the inhabitants of the Gokula from the torrential rains.

GUHYAKAS.—A class of semi-divine beings.

HAIHAYAS.—A royal race, to which Kartaviryarjuna who is killed by Parasurama belongs ; extirpated by Parasurama.

HARI.—The Supreme Lord, who is also the impersonal Brahman. It is His glory and incarnations that specially form the subject of this Purana, the *Bhagavata*. Other names : Krishna, Adhokshaja, Sattvatampati, Vasudeva, Bhagavan (the Lord), Ananta, Urukrama, Mukunda, Vishnu, Narayana, Sukla, Triyuga, Garuda dhvaja,

Yajnesa, Achyuta, Abjanabha, Sriyahpati, Sankarshana, Govinda, Isvara, Jagadisvara, Gadadhara, Aravindanabha, Ajita, Parama purusha, Purusha, Purushottama, Chakrayudha, Aja, Garudāsana, Mukunda, Garudavahana, Janardana, Adipurusha, Amritabhu, Madhusudana, Hrishikesa, Ambujekshana, K e s a v a, Jagannatha, Jagadguru and Madhudvit.

HARINDRA.—The king of the monkeys; Sugriva; ally of Rama; see the *Ramayana*.

HAYAGRIVA.—A demon who steals the Vedas; the Lord kills him in his Fish-incarnation.

HIRANYAKASIPU.—A demon-king; son of Diti; father of Prahlada and three other sons; an enemy of the Lord who kills him in his incarnation as the Man-Lion. See footnote on p. 28; elder-brother of Hiranyaksha; referred to also as Adidaitya, prime-demon, like his brother.

HIRANYAKSHA.—The Adidaitya or the prime-demon, brother of Hiranyakasipu. The two are demoniac manifestations of the Lord's door-keepers, Jaya and Vijaya, and after three encounters with the Lord and death at His hands, attain to their original divine state. See foot-note on p. 28.

HUHU.—A Gandharva, who is cursed to become a crocodile by sage Devala; he drags the Gajendra and attains his original state on being cut by the Lord's discus.

IKSHUMATI.—A river on whose banks Jadabharata is caught and made to bear king Rahugana's palanquin.

INDRA.—The king of the gods in heaven ; his worship is replaced by the worship of the Govardhana mountain and his pride is thereby quelled ; other names : Mahendra, Suresvara, Maghavan, Surendra, Vajrin, Balabhit, Sakra.

INDRADYUMNA.—A king of the Dravidas in the Pandya country ; is cursed by sage Agastya to become an elephant ; is caught by a crocodile and is saved by the Lord.

IRAVATI.—Queen of king Parikshit.

JANAMEJAYA.—Eldest of the four sons of Parikshit and Iravati ; succeeds his father and avenges, with a big snake-sacrifice, his father's death by snake-bite.

JAMADAGNI.—A sage of the Bhrigu line ; father of Parasurama, an incarnation of the Lord ; killed by Kartaviryarjuna's sons during Parasurama's absence ; in the end he becomes one of the seven great sages ; also referred to as Bhargava.

JARASANDHA.—The Magadha king ; an enemy of Krishna ; he was born as two halves which were miraculously welded ; killed by Bhima in a duel on the eve of the Rajasuya sacrifice of Yudhishtira ; also referred to as Magadha, Magadhesvara.

KALAKUTA.—The deadly poison which arises from the ocean while it is being churned; Siva saves the world by swallowing it; also called Halahala.

KALIYA.—A serpent which was poisoning a pool in the Jumna; Krishna subdues it and makes it go away to the sea.

KALKI.—The Avatara of the Lord in Kali; Karka or Kalka is a white horse, riding on which, He will rid the earth of wicked rulers; to be the son of the Brahmin Vishnuyasas of the village of Sambhala.

KAMADHENU.—The celestial milch-cow which would give anything; rises out of the milky ocean; other names: Havir-dhani, Havishmati.

KAMSA.—King of Mathura; uncle of Krishna; son of Ugrasena; hence called Augraseni; an enemy of Krishna; killed by Krishna; Bhojaraja; Bhojendra.

KANYAKUBJA.—A city; Kanauj; the place of the fallen Brahmin, Ajamila, who is saved by the power of the Lord's Name.

KAPILA.—A sage; born of Kardama and Devahuti; an incarnation of the Lord, expounds the Samkhya Philosophy to His mother.

KARDAMA.—A son of Brahma and one of the Prajapatis or progenitors of the human

race ; marries Devahuti, daughter of Manu ; father of sage Kapila, an incarnation of the Lord. See footnote on p. 30.

KASYAPA.—The father of the gods ; son of Marici ; hence called Maricha also ; Aditi, the mother of the gods, is one of his wives.

KAUSTUBHA.—A ruby which comes out of the milky ocean and which adorns the chest of Lord Hari.

KESI.—A demon set on Krishna by Kamsa and killed by Krishna.

KRISHNA.—The Lord's Avatara taken to end Kamsa ; son of Vasudeva and Devaki ; grows in the hamlet of Nanda ; foster-parents Nanda and Yasoda ; see Hari ; other names referring to this Avatara : Nandasuta, Devakisuta, Damodara, Dasarha (tribal name), Govinda, Yadunandana, Sauri, Gopala (cowherd).

KSHIRODADHI.—The milky ocean which is churned by the gods and the demons and from which precious objects arise.

KUCHELA.—A poor Brahmin who studied with Krishna under Sandipini ; the Lord blesses him with all riches.

KUNDINA.—The capital of the Vidarbhas.

KURMA.—The great tortoise, an Avatara of the Lord in that form taken to support the mountain Mandara used for churning the milky ocean ; also referred to as Kacchapa.

KURU.—An ancestor of Parikshit; Parikshit is referred to as Kauravya, a scion of Kuru.

KUTA.—A wrestler in the employ of Kamsa.

KUVALAYAPIDA.—An elephant of Kamsa which is posted at the arena-gate to kill Krishna, but which Krishna kills.

LAKSHMANA.—Brother of Rama; the third son of king Dasaratha and a partial incarnation of the Lord; celebrated in the *Ramayana*.

MADHUVANA.—The forest adjoining the Jumna and sacred to the Lord; Dhruva performs penance there.

MAHASANA.—A demon ally of Kamsa.

MAHENDRA.—A southern mountain to which Parasurama retires after finishing the work of doing away with haughty Kshatriyas.

MAHISMATI.—A city on the Narmada; the capital of the Haihaya king, Kartavirya-juna.

MANDARA.—A divine Mountain; Hiranyakasipu performs penance there; is used as the churning rod when the gods and the demons churn the milky ocean.

MANMATHA.—God of Love; son of Krishna and Rukmini; father of Aniruddha; also called Pradyumna.

MATHURA.—The capital of the Surasenas ; Ugrasena and Kamsa ruled there ; referred to as Madhupuri also.

MATSYA.—The Fish-incarnation of the Lord ; appears during the deluge ; kills Hayagriva and restores the Vedas ; protects on an ark king Satyavrata along with some others, to continue the world in the next aeon ; imparts to Satyavrata the Matsyapurana.

MAYA.—The mystic power of the Lord manifesting Herself as the Goddess Mother ; appears as a daughter in Yasoda's womb in Nanda's hamlet and is transferred to Mathura to the place of Krishna. Kamsa tries to kill her but fails, as she disappears from his hand ; also referred to as Yogamaya ; Yoganidra.

MERUDEVI.—Queen of Nabhi ; mother of Rishabha, an incarnation of the Lord.

MOHINI.—The enchanting feminine form which the Lord took to deceive the Demons of their share in the nectar, during the churning of the milky ocean.

MUSTIKA.—A wrestler in the employ of Kamsa ; is killed by Balarama.

NABHI.—A king ; grandson of Priyavrata ; son of Agnidhra ; husband of Merudevi ; the Lord incarnated himself as Rishabha in the womb of Merudevi.

NAIMISA.—A forest and a divine region where sage Saunaka performed his sacrifice during whose session, Suta the minstrel recited the eighteen Puranas to Saunaka and the other sages assembled there.

NANDA.—Chief of the cowherds; foster-father of Krishna.

NARADA.—A divine sage; son of Brahma; asks Vyasa to compose the *Bhagavata*; instructs Dhruva how to worship the Lord; instructs Prachinabarhis.

NARAYANA.—The last son of Ajamila; his having the Lord's name saves his father from hell.

NRISIMHA.—The form of Man-Lion in which the Lord incarnated Himself to kill Hiranyakasipu.

PANCAJANYA.—The conch of the Lord.

PARASARA.—A sage; father of sage Vyasa whom he begot on the maiden Satyavati.

PARASURAMA.—Rama with the battle-axe; an incarnation of the Lord to rid earth of the burden of haughty kings; appears as one of the sons of Renuka and Jamadagni.

PARIJATA.—A celestial tree which rises out of the milky ocean; a bestower of desired objects; taken by Indra.

PARIKSHIT.—Grandson of the Pandavas ; son of Abhimanyu and Uttara ; born as a corpse as a result of the deadly missile aimed at his mother's womb by Asvatthaman ; Krishna brings him to life by His power ; succeeds the Pandavas on the throne ; father of Janamejaya ; is cursed by a sage's son to die of snake-bite within seven days ; renounces his kingdom and hears from Suka the *Bhagavata* for the seven days and attains salvation ; other names : Bharata (scion of Bharata), Kauravya (scion of Kuru).

PAUNDRKA.—A tribe, inimical to Krishna and the Yadavas and allied to Sisupala.

PRABHASA.—A holy place in Kathiawad ; the Yadavas perish at that place in a mutual fight after a carouse.

PRACHINABARHIS.—A king ; a descendant of Prithu ; son of Havirdhana ; see footnote on p. 69 ; also called Barhishat ; both names refer to his constant performance of sacrifices, from which Narada turned his mind ; he was one of the Prajapatis, primaeval progenitors.

PRAGJYOTISHA.—The capital of Narakasura in Kamarupa (Assam).

PRAHLADA.—Son of demon Hiranyakasipu ; one of the greatest of God's devotees ; is hated by his father for his devotion to the Lord grandfather of Bali.

PRALAMBA.—A demon ally of Kamsa who is set on Krishna by Kamsa, but is killed by Balarama.

PRITHA.—Kunti, the aunt of Krishna and the mother of the first three Pandavas; her sons are called Parthas after her.

PRITHU.—A king; son of Vena, hence called Vainya; a manifestation of the Lord; husband of Archis; a manifestation of Goddess Lakshmi. He is credited with having been the first to devise dwelling places, villages, towns, forts, etc., on this earth; having been an exemplary ruler, he gets the name 'king'—Raja; from him, Earth takes the name Prithvi.

PRIYAVRATA.—One of the two sons of Manu, the king; hence referred to as Rajaputra; brother of Uttanapada; averse to enjoying kingship but advised by Brahma to do his duty; he is credited with having done a survey of the world and determined its several continents, seas and islands.

PRIYAVRATA.—A son of Manu. See footnote on p. 31.; is endowed with an element of the Lord.

PULAHA.—A sage to whose hermitage, Bharata retires from his kingdom for doing penance.

PULASTYA.—A sage whose hermitage was the same as Pulaha's and where Jada-bharata performs penance.

PUTANA.—A demoness set on Krishna by Kamsa ; killed by Krishna.

RAHUGANA.—King of the Sindhus and the Sauviras ; Jadabharata is conscripted to bear his palanquin and Bbarata instructs him so that he may leave off his pride and attain wisdom.

RAMA.—An incarnation of the Lord ; son of Dasaratha ; celebrated in the *Ramayana* ; other names : Sitapati, Kosalendra ; Raghupati.

RAVANA.—The king of the Rakshasas who steals Rama's wife, Sita, and was killed by the Lord in his Rama avatara ; a manifestation of Jaya in demoniac form ; was previously imprisoned and then let free by Kartaviryarjuna ; Dasanana (having ten heads).

RAVI.—God Sun.

RENU.—Mother of Renuka, the wife of sage Jamadagni and mother of Parasurama.

RENUKA.—Daughter of Renu ; wife of sage Jamadagni ; mother of Parasurama.

RISHABHA.—Son of Nabhi and Merudevi ; an incarnation of the Lord ; his queen is Jayanti ; has a hundred sons, the eldest of whom is the great Yogin, Bharata.

ROHINI.—A wife of Vasudeva ; living in Nanda's hamlet ; mother of Balarama, whom Yogamaya transfers from Devaki's womb to Rohini's.

RUKMI.—Eldest son of king Bhishmaka and eldest brother of Rukmini; enemy of Krishna; proposes to give his sister in marriage to Sisupala, but is defeated in his plans.

RUKMINI.—Daughter of Bhishmaka; wife of Krishna; mother of Pradyumna; incarnation of Goddess Lakshmi; also called Vaidarbhi and Bhaishmi.

SAKATA.—A demon in the form of a cart whom Krishna, as a child, destroys.

SALA.—A wrestler employed by king Kamsa.

SAMRAT.—The Emperor Manu, a son of the creator; father of Devahuti, wife of Kardama and mother of Kapila. See footnote on p. 31. Also referred to as Adiraja, the prime king.

SAMVARTAKA.—A group of devastating clouds which appear at the end of an aeon to deluge the universe.

SAMBHALA.—The village where the Lord's future incarnation as Kalki will appear.

SANANDANA.—One of the sage-sons of Brahma who curse Jaya and Vijaya, Vishnu's door-keepers, to be born thrice as demons for their insolence.

SANDIPINI.—A teacher of Avanti of the Kasyapa Gotra; Krishna, Balarama and Kuchela study under him.

SAPTA RISHIS.—The seven great sages; the constellation of the Great Bear: Kasyapa, Atri, Vasishtha, Visvamitra, Gautama, Bharadvaja and Jamadagni.

SATARUPA.—The queen of Manu.

SATI.—Goddess Parvati, consort of Siva; is worshipped by the maidens of the hamlet of Nanda; is worshipped by Rukmini before marriage; other names: Katyayani, Bhadrakali, Ambika, Bhavani, Siva.

SATRUGHNA.—Brother of Rama; partial manifestation of the Lord; fourth son of Dasaratha; celebrated in the *Ramayana*.

SATVATA.—A tribe related to the Yadavas.

SATYAVRATA.—A southern king, a devotee of the Lord; the Lord appears to him as a Fish and guards him on an ark during the deluge, and makes him Vaivasvata Manu at the beginning of the next aeon.

SAUBHA.—King Salva; Saubha is the name of his capital which he could move at his will; is killed by Krishna.

SAUNAKA.—A Brahmin sage who performs sacrifice in the forest of Naimisa. It was to him and the others who assemble at his sacrifice that Suta recites all the Puranas.

SIDDHAS.—A class of semi-divine beings.

SITA.—Wife of Rama; daughter of king Janaka; an incarnation of Goddess Lakshmi; see the *Ramayana*; Vaideharajaduhita.

SIVA.—One of the Trinity; other names: Girisa, Sadasiva, Mahadeva, Vrishanka, Bhava; saves the world by drinking the deadly poison which the milky ocean churned by the gods and demons throws out.

SONITA.—The capital city of Banasura.

SRI.—Goddess Lakshmi who rises out of the milky ocean during its churning by the gods and the demons; chooses Lord Hari as Her Lord; the Goddess of wealth and fortune; other names: Ramā, Lakshmi.

SRIDAMAN.—A cowherd.

SUKA.—Son of sage Vyasa; learnt the *Bharata* and all the Puranas from Vyasa; realised Brahman even as a boy; narrates the *Bhagavata* to Parikshit in seven days; also called Badarayani.

SUNITHA.—Wife of king Anga and mother of the terrible Vena. See footnote on p. 61.

SUNITI.—A wife of king Uttanapada; mother of Dhruva; neglected by her lord.

SURAS.—The gods; other names: Vibudhas; Divaukasas, Usriyas, Traivishtapeyas.

SURASENA.—A Yadu chief of Mathura; father of Vasudeva; grandfather of Krishna.

SURASENAS.—A tribe related to the Yadavas.

SURPANAKHI.—A demoness; sister of Ravana; disfigured by Lakshmana; sows the seed for the war between Rama and Ravana; see the *Ramayana*.

SURUCHI.—A wife of king Uttanapada; a favourite of her lord; mother of Uttama.

SUTA.—The minstrel who recites the Puranas and the epic *Mahabharata* to sage Saunaka and others, assembled during the former's sacrifice at Naimisa forest. Son of Romaharshana, hence called Raumaharshani. His proper name is Ugrasravas.

SVARGA.—The heavens of which Indra is the lord; other names: Trinaka, Trivish-tapa, Nakaprishta.

SYAMANTAPANCHAKA.—A place in the battle-field of Kurukshetra; here Parasurama created pools of blood by annihilating twenty-one generations of Kshatriyas.

TAKSHAKA.—A great serpent which, as a result of the curse of the son of a sage, stings king Parikshit.

TARKSHYA.—Father of Garuda, the vehicle of Lord Hari.

TOSALAKA.—A wrestler in the employ of king Kamsa.

TRIKUTA.—A mountain on which the elephant king, Gajendra lived.

TRINAVARTA.—A demon friend of Kamsa who, as a whirlwind, tries to carry off baby Krishna, and dies in the attempt.

TRIVIKRAMA.—The gigantic form of the Lord, with which He bestrides the whole universe in three steps; also called Urukrama.

TVASHTA.—An architect of the gods; son of Kasyapa and Aditi; his wife was Rachana, belonging to the demons; father of Visvarupa who acts as the priest of the gods for some time and is killed by Indra.

UCCHAISRAVAS.—A white horse that rises out of the milky ocean and which Indra takes for himself.

UDDHAVA.—A friend, devotee and counsellor of Krishna; is sent by Krishna with a message to the inhabitants of Nanda's hamlet; before His passage to his abode, the Lord discourses to him; retires to Badarikasrama and attains salvation.

UGRASENA.—A Yadu chief; rules at Mathura; son of Ahuka; brother of Devaka, the father of Devaki; Kamsa imprisons him and usurps the throne; Krishna reinstalls him after killing Kamsa.

USANAS.—The preceptor of the demons, the Asuras; other names: Kavya (also Kavi).

USHA.—Daughter of Banasura; marries Aniruddha, grandson of Krishna.

UTTARA.—A king; father of Iravati, queen of Parikshit.

UTTANAPADA.—A son of Manu; see footnote on p. 32; father of Dhruva; has two wives, Suniti and Suruchi; is endowed with an element of the Lord.

VACHASPATI.—The preceptor of the gods; disappears from heaven being slighted by Indra once; in his absence, Vritra, the Asura, captures Indra's capital; other name: Brihaspati.

VAMANA.—The dwarf Brahmacharin-form which the Lord takes to subdue Bali, king of the demons; as a son of Kasyapa, Vamana becomes a brother of Indra.

VARAHA.—Also Adi Varaha, the primæval Boar. The first of the Lord's incarnations; lifts the earth out of the waters, where He kills also the demon named Hiranyaksha; also referred to as Kroda.

VARUNA.—The god of the waters and the Lord of the West.

VARUNI.—Wine; rises out of the milky ocean when it was churned; claimed by the demons.

VASUDEVA.—Of the Yadu race; son of Surā; brother of Kunti, the mother of the first three Pandavas; marries Devaki, daughter of Devaka, and sister of Kamsa; father of Balarama and Krishna; also called Sauri, Anakadundubhi and Surasuta.

VASAVI.—A name of Satyavati; so called because of her being the daughter of Vasu, that is Uparichara Vasu; mother of Vyasa; wife of king Santanu.

VASUKI.—A great serpent who is used as the rope when the gods and the demons churn the milky ocean; referred to as Nagaraja also.

VATSA.—A demon who desires to kill Krishna, taking the form of a calf; Krishna kills him.

VAYU.—The Wind-god.

VENA.—Descendant of Dhruva; a tyrant who is cursed to death by sages and Brahmins. See footnote on p. 61.

VISHNUYASAS.—The Brahmin of Sambhala village, whose son the future Avatara of the Lord (Kalki) will be.

VISVAKARMAN.—The architect of the gods; makes the Vajra or thunderbolt for Indra out of sage Dadhichi's bones, to kill Vritrasura.

VISVARUPA.—A Brahmin; son of Tvashta; hence called Tvashtara; sought by Indra during the absence of Brihaspati; acts as Indra's priest, but is slain by Indra for his partiality for the Asuras to whom he is related through his mother.

VRAJA.—The hamlet of Nanda, where Krishna spends his boyhood; also called Gokula; referred to also as Nandavraja and Nandagokula (Nanda's hamlet).

VRAJAUKAS.—The inhabitants of the Vraja, the hamlet of Nanda.

VRISHABHA.—A cowherd.

VRITRA.—The evil spirit created by Tvashta in his sacrificial fire, to kill Indra who murdered Visvarupa, the son of Tvashta; also referred to as Tvashta, son of Tvashta.

VYASA.—The original composer of the *Bhagavata* and other Puranas and the *Bharata*; father of Suka, who recites the *Bhagavata* to king Parikshit; a manifestation of the Lord; also called Badarayana and Krishna.

YADUS.—The race to which Vasudeva, Kamsa and Krishna belong; also Yadavas; they perish in a mutual fight after a carouse.

YAKSHAS.—A class of semi-divine beings.

YAMA.—The god of death; his capital is called Samyamani; hence he is referred to as Samyamanipati (Lord of Samyamani); also called Dandapani.

YAMUNA.—The Jumna; Dhruva practises austerities on its banks; scene of Krishna's boyhood sport; also called Kalindi.

YASODA.—Wife of the cowherd chief, Nanda; foster-mother of Krishna; Yoga Maya appears as her daughter.

YUDHISHTHIRA.—The eldest of the five Pandavas, the sons of the aunt of Krishna; grandfather of king Parikshit to whom the *Bhagavata* is narrated; also called Ajatasatru.



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